THE PRI-

MER, IN EN-

gushe & Latin, set forth

by the kynges maieste & his

Clergie to be taught learned,

and read: and none other

to be vsed thoughout

all his dominions.

Jan Wedforde

1546.

The contentes of this booke.

The Kalendre.
The kynges highnesse iniunction.
The prayer of our Lorde.
The salutacion of the Angell.
The Crede or articles of ỹ faith
The ten commaundementes.
Certein graces.
The Matyns.
The Euensong
The Complin.
The Seuen psalmes.
The Letany.
The Dirige.
The Commendations.
The psalmes of the passion.
The passion of our Lorde.
Certeyne godly prayers, for sundry purposes.

BRITISH MUSEUM

The kalendar.

B L January hath. xxxi. dayes.

xix	A	Januari.	The circuncision of Christ.	i
iii	b	iiii No.		ii
	c	iii No.		iii
vi	d	Pridie.		iiii
	e	Nonas.	The Epyphany.	v
	f	viii Id.		vi
xii	g	vii Id.		vii
ii	A	vi Id.		viii
	b	v Id.		ix
x	c	iiii Id.		x
	d	iii Id.	¶ Sun in aquari.	xi
xviii	e	Pridie.		xii
vii	f	Idus.	s. Hillari.	xiii
	g	xix Kalen. februari.		xiiii
xv	A	xviii kl.		xv
iiii	b	xvii kl.		xvi
	c	xvi kl.		xvii
xii	d	xv kl.		xviii
i	e	xiiii kl.		xix
	f	xiii kl.	s. Fabian & sebastian martyrs.	xx
ix	g	xii kl.		xxi
	A	xi kl.	s. Vincent mart.	xxii
xvii	b	x kl.		xxiii
vi	c	ix kl.	s. Timothe.	xxiiii
	d	viii kl.	Cō. of s. Paule	xxv
xiiii	e	vii kl.	s. policarpe mar.	xxvi
iii	f	vi kl.		xxvii
	g	v kl.		xxviii
xi	A	iiii kl.		xxix
	b	iii kl.		xxx
xix	c	Pridie.	a.ii	xxxi

The Kalender.

BL February hath. xxviii. dayes.

viii	d February.	Fast.	i
	e vi No	Purifica. of our lady.	ii
xvi	f v No	S. Blase martyr.	iii
v	g iiii. No		iiii
	A iii No.	S. Agathe martyr.	v
xiii	b Pridie.		vi
ii	c Nonas.		vii
	d viii Id.		viii
x	e vii Id.		ix
	f vi Id.		x
xviii	g v Id.	☾ Sun in piscibus.	xi
vii	A iiii Id.		xii
	b iii Id.		xiii
xv	c Pridie.	S. valentine.	xiiii
iiii	d Idus,		xv
	e xiiii Kalen. Martii.		xvi
xii	f xiii kl.		xvii
i	g xii kl.		xviii
	A xi kl.		xix
ix	b x kl.		xx
	c ix kl.		xxi
xvii	d viii kl.		xxii
	e vii kl.	Fast	xxiii
	f vi kl.	S. Mathi apostle.	xxiiii
xiiii	g v kl.	The place of the lepe yeare.	xxv
iii	A iiii kl.		xxvi
	b iii kl.	S. Augustine bishop.	xxvii
xi	c Pridie.		xxviii

The kalender.

Marche hath .xxxi. dayes.

xxx	d	Marcii			i
viii	e	vii	No.		ii
	f	vi	No.		iii
xvi	g	v	No.		iiii
v	A	iiii	No.		v
	b	iii	Id,		vi
xiii	c	Pridie.			vii
ii	d	Nonas.			viii
	e	viii	Id.		ix
x	f	vii	Id.		x
	g	vi	Id.	☉ Sun in aries.	xi
xviii	A	v	Id.		xii
vi	b	iiii	Id.	S Gregory.	xiii
	c	iii	Id.		xiiii
xv	d	Pridie.			xv
iiii	e	Idus.			xvi
	f	xvi	Kals. Aprill.		xvii
xii	g	xv	kl.	S. Edouarde.	xviii
i	A	xiiii	kl.		xix
	b	xiii	kl.		xx
ix	c	xii	kl.		xxi
	d	xi	kl.		xxii
xvii	e	x	kl.	Fast.	xxiii
vi	f	ix	kl.	Annũ. of our la.	xxiiii
	g	viii	kl.		xxv
xiiii	A	vii	kl.	Resurrection of	xxvi
iii	b	vi	kl.	Jesu Christ.	xxvii
	c	v	kl		xxviii
xi	d	iiii	kl.		xxix
	e	iii	kl.		xxx
xix	f	Pridie.			xxxi

The kalender.

BLL Apill hath.xxx. dayes.

viii	g	Julii		i
xvi	a	vi No.		ii
v	b	v No.		iii
	c	Pridie.	S.Ambrose	iiii
xiii	d	Nonas.		v
ii	e	viii Id.		vi
	f	vii Id.		vii
x	g	vi Id.		viii
	a	v Id.		ix
xviii	b	iiii	☉ Sun in Tauro.	x
vii	c	iii Id.		xi
	d	Pridie.		xii
xv	e	Idus.		xiii
iiii	f	xviii kalen. Maii.		xiiii
	g	xvii kl.		xv
xii	a	xvi kl.	S.Isodorus	xvi
i	b	xv kl.		xvii
	c	xiiii kl.		xviii
ix	d	xiii kl.	S.Alphege	xix
	e	xii kl.	martyr.	xx
xvii	f	xi kl.		xxi
vi	g	x kl.		xxii
	a	ix kl.	S.George.	xxiii
xiiii	b	viii kl.		xxiiii
ii	c	vii kl.	S.Marke	xxv
	d	vi kl.		xxvi
xi	e	v kl.	Anastatius.	xxvii
	f	iiii kl.		xxviii
xix	g	iii kl.		xxix
viii	a	Pridie.		xxx

The kalender.

MAye hath .xxxi. dayes.

	b Philip	Philips Jacob Apostles.	i
	c vi No		ii
xvi	d v No	Athanasius.	iii
v	e iiii No		iiii
	f iii No.		v
xiii	g Pridie.		vi
ii	A Nonas.	Iohn before port latine.	vii
	b viii Id.		viii
x	c vii. Id.		ix
	d vi Id.		x
xviii	e v Id.		xi
vii	f iiii Id.	S. Antony mar.	xii
	g iii Id.		xiii
xv	A Pridie	☌ Sun in Gemini.	xiiii
iiii	b Idus.		xv
	c xvii Kl. Junii.		xvi
xii	d xvi Kl.	S. Bernarde.	xvii
i	e xv kl.		xviii
	f xiiii kl.		xix
ix	g xiii kl.		xx
	A xii kl.		xxi
xvii	b xi kl.		xxii
vi	c x kl.		xxiii
	d ix kl.		xxiiii
xiiii	e viii kl.		xxv
iii	f vii kl.		xxvi
	g vi kl.	S. Bede.	xxvii
xi	A v kl.		xxviii
	b iiii kl.		xxix
xix	c iii kl.		xxx
viii	d Pridie.		xxxi
xvi			

The kalender.

June hath.xxx. dayes.

	e	Iunii.	S. Nicodeme martyr	i
	f	iiii	No.	ii
	g	iii	No.	iii
		Pridie.		iiii
xiiii	A	Nonas.	S. Boniface and his	v
ii	c	viii	Id. followes	vi
	d	vii	Id.	vii
x	e	vi	Id.	viii
	f	v	Id.	ix
xviii	g	iiii	Id.	x
vii		iii	Id. S. Barnabe.	xi
	A	Pridie.		xii
xv	c	Idus.	Sunne Cancer.	xiii
iiii	d	xviii	Kalē. Iulii. S Basile.	xiiii
	e	xvii	kl.	xv
xii	f	xvi	kl.	xvi
i	g	xv	kl.	xvii
		xiiii	kl. S. Marke and Mar-	xviii
ix	A	xiii	kl. celline martyrs.	xix
xviii	c	xii	kl.	xx
vi	d	xi	kl.	xxi
	e	x	kl. S. Albane martyr.	xxii
xiiii	f	ix	kl. Fast.	xxiii
iii	g	viii	kl. Natiuite of S. John bap	xxiiii
		vii	kl.	xxv
xi	A	vi	kl. S. Cyprlane.	xxvi
	c	v	kl	xxvii
xix	d	iiii	kl. Fast.	xxviii
viii	e	iii	kl. Peter & Paule apostles.	xxix
xvi	f	Pridie.		xxx

The kalender.

BL July hath. xxxi dayes.

v	g	Julii		i
	A	vi No.	Visitation of our Lady.	ii
xiii	b	v No.		iii
ii	c	iiii No.		iiii
	d	iii No.		v
x	e	Pridie.		vi
	f	Nonas.		vii
xviii	g	viii Id.		viii
vii	A	vii Id.	S. Ciril.	ix
	b	vi Id.		x
xv	c	v Id.		xi
iiii	d	iiii Id.		xii
	e	iii Id.		xiii
xii	f	Pridie.	¶ Sun in Leo.	xiiii
i	g	Idus.		xv
	A	xvii.	Kalendas Augusti.	xvi
ix	b	xvi kl.		xvii
	c	xv kl.		xviii
xvii	d	xiiii kl.		xix
vi	e	xiii kl.	S. Margaret.	xx
	f	xii kl.		xxi
xiiii	g	xi kl.	S. Mary Magdalen.	xxii
iii	A	x kl.		xxiii
	b	ix kl.	Fast.	xxiiii
xi	c	viii kl.	S. James apostle.	xxv
	d	vii kl.	S. Anne the mother	xxvi
xix	e	vi kl	of Mari.	xxvii
viii	f	v kl.		xxviii
xvi.	g	iiii kl.		xxix
v	A	iii kl.		xxx
	b	Pridie.		xxxi

The kalender.

RU August hath, xxxi. dayes.

xiii	g	Augusti.	i
ii	d	iiii No.	ii
	e	iii No.	iii
f	f	Pridie.	iiii
	g	Nonas.	v
xviii	A	viii Id. Transl. of our lord.	vi
vii	b	vii Id. The feast of the	vii
	c	vi Id. name of Jesu.	viii
xb	d	v Id.	ix
iiii	e	iiii Id. S. Laurence mar.	x
	f	iii Id.	xi
xii	g	Pridie.	xii
i	A	Idus.	xiii
	b	xix kl. Sept. The Assumption of our lady.	xiiii
ix	c	xviii kl.	xv
	d	xvii kl.	xvi
xviii	e	xvi kl. Eusebius	xvii
vi	f	xv kl.	xviii
	g	xiiii kl.	xix
xiiii	A	xiii kl.	xx
iii	b	xii kl.	xxi
	c	xi kl.	xxii
xi	d	x kl. Fast.	xxiii
xix	e	ix kl. S. Bartholomew.	xxiiii
	f	viii kl.	xxv
viii	g	vii kl.	xxvi
xvi	A	vi kl.	xxvii
	b	v kl. S. Augustine	xxviii
v	c	iiii kl. The decol. of	xxix
	d	iii kl. saint John	xxx
xiii	e	Pridie.	xxxi

The kalender.

BLL Septembze hath .xxx. dayes.

ii	f	Septembzis .l. Chzisostome.	i
	g	iii No.	ii
	A	ii No.	iii
x	b	Pridie.	iiii
xviii	c	Nonas.	v
vii	d	viii Id.	vi
	e	vii Id.	vii
xv	f	vi Id. The Natiui. of our lady.	viii
iiii	g	v Id.	ix
	A	iiii Id.	x
xii	b	iii. Id. l. Prothes Hia=	xi
i	c	Pridie. cinct martyzs.	xii
	d	Idus.	xiii
ix	e	Kalend. Octobzis.	xiiii
	f	xvii kl. Sun in Libza,	xv
xvii	g	xvi kl.	xvi
vi	A	xv kl. l. Lambert mar.	xvii
	b	xiiii kl	xviii
xiiii	c	xiii kl.	xix
iii	d	xii kl. Fast.	xx
	e	xi kl. S. Mathew apostle.	xxi
xi	f	x kl.	xxii
xix	g	ix kl.	xxiii
	A	viii k.	xxiiii
viii	b	vii kl.	xxv
	c	vi kl. l. Cypzian.	xxvi
xvi	d	v kl.	xxvii
v	e	iiii kl.	xxviii
xiii	f	iii kl. S. Michael.	xxix
ii	g	Pridie.	xxx

The kalender.

BL October hath. xxxi. dayes.

	A	Octobris.		i
x	b	vi No.		ii
	c	v No.		iii
xviii	d	iiii No.		iiii
xii	e	iii No.		v
	f	Pridie.		vi
xv	g	Nonas.		vii
viii	A	viii Id.		viii
	b	vii Id.	S. Dionise and hys ke=	ix
xii	c	vi Id.	lowes martyrs.	x
i	d	v Id.		xi
	e	iiii Id.		xii
ix	f	iii Id.	s. Edwarde.	xiii
	g	Pridie	¶ Sun in Scorpion.	xiiii
xvii	A	Idus.		xv
vi	b	xvii Kalend. Nouembre.		xvi
	c	xvi Kl.		xvii
xiiii	d	xv kl.	Luke euangelist.	xviii
iii	e	xiiii kl.		xix
	f	xiii kl.		xx
xi	g	xii kl.		xxi
xix	A	xi kl.	Mari Solome.	xxii
	b	x kl.		xxiii
viii	c	ix kl.		xxiiii
xvi	d	viii kl.		xxv
	e	vii kl.		xxvi
v	f	vi kl.	Fast.	xxvii
	g	v kl.	Simon and Jude.	xxviii
xiii	A	iiii kl.		xxix
ii	b	iii kl.		xxx
	c	Pridie.		xxxi

The kalender.

BL Nouembre hath .xxx. dayes.

	b	Nouembris.	Al halowen day.
	c	tiii No.	Al soles day.
xviii	d	iii No.	
viii	e	Nonis.	
	f	Mona.	
xv	g	viii Id.	
iiii	a	vii Id.	
	b	vi Id.	
xii	c	v Id.	
i	d	iiii Id.	
	e	iii Id.	S. Martin byshoy.
ix	f	Pridie.	
	g	Idus.	
xvii	a	xvii kl. Decem.	Sū in Sagit.
vi	b	xvi kl.	
	c	xv kl.	
xiiii	d	xiiii kl.	
iii	e	xiii kl.	
	f	xii kl.	
	g	xi kl.	
xi	a	x kl.	Edmund kyng
xix	b	ix kl.	
	c	viii kl.	f. Cicile vir. and mar.
viii	d	vii kl.	
xvi	e	vi kl.	
v	f	v kl.	
xiii	g	iiii kl.	
	a	iii kl.	Fast.
	b	Pridie.	Andrew Apostle.

The kalender.

BL December hath .xxxi. dayes.

	f Decembris.		f
xviii	g iii No.		ii
vii	A iii No.		iii
	b Pridie.		iiii
xv	c Nonas.		v
iiii	d viii Id.	S. Nicholas.	vi
	e vii Id.	Fast.	vii
xii	f vi Id.	Concept. of our lady.	viii
i	g v Id.		ix
	A iiii Id.		x
ix	b iii Id.		xi
	c Pridie. ☉ Sun in Capri.		xii
xviii	d Idus. ☾ lucie vir. & mar.		xiii
vi	e xix Kalē. Januarii.		xiiii
	f xviii kl.		xv
xiiii	g xvii kl.		xvi
iii	A xvi kl.		xvii
	b xv kl.		xviii
xi	c xiiii kl.		xix
xix	d xiii kl.	Fast.	xx
	e xii kl.	S. Thomas apostle.	xxi
viii	f xi kl.		xxii
	g x kl.		xxiii
xvi	A ix kl.	Fast.	xxiiii
v	b viii kl.	Nativity of Christ.	xxv
	c vii kl.	S. Steuen.	xxvi
xiii	d vi kl.	S. John euangelyst.	xxvii
ii	e v kl.	Childermas day.	xxviii
	f iiii kl.		xxix
x	g iii kl.		xxx
	A Pridie.		xxxi

An Almacke for xvi. yeares.

An Almanacke for xvi. yeares.

The numbre of yeres.	Easter.	The golden numbre.	The sondaies letter.	The lepe yere.
M.d.xlvi.	xxv.April.	viii	C	
M.d.xvii.	x.April.	ix	B	
M.d.xlviii	i.April.	x	A	G
M.d.xlix	xxi.April.	xi	F	
M.d.l.	vi.April.	xii	E	
M.d.li.	xxix..Marche	xiii	D	
M.d.lii.	xvii.April.	xiiii	C	B
M.d.liii.	ii.April.	xv	A	
M.d.liiii	xxv.Marche.	xvi	G	
M.d.lv.	xiiii.April.	xvii	F	
M.d.lvi.	v.April.	xviii	E	D
M.d.lvii.	xviii.April.	xix	C	
M.d.lviii	x.April.	i	B	
M.d.lix	xxvi.Marche,	ii	A	
M.d.lx.	xiiii.April.	iii	G	F
M.d.lxi.	vi.April.	iiii	E	

A PREFACE MADE BY THE Kynges moste excellent maiestie into this his primer Booke.

HENRY THE VIII. by the grace of god kyng of Englande, Fraunce, and Irelande: defender of the faith, and in yearth supreme hedde of the churche of Englande and Irelãde: to all and singulare our subiectes, aswell of the Clergie as also of the laitie within any our dominions whatsoeuer thei bee, gretyng. It is the parte of kynges (whom the lorde hath constituted & sette for pastours of his people) not onely to procure that a quiet and peaceable life maie be leed of all his vniuersal subiectes: but also that the

HEnricꝰ octauꝰ dei gratia Angliæ, Franciæ & Hiberniæ Rex, fidei defensor, ac in terris ecclesiæ Anglicanæ & Hibernicæ supremum caput: Vniuersis subditis nostris tã Clericis quã laicis intra quascunq; ditiones nostras degentibus, Salutem. Regũ est quos dominus constituit pastores plebis suæ non modo procurare vt quieta trãquilla q; vita ab vniuersis

ſis ſubditis ſuis tra-
ducatur, ſed etiã ve
pie religioſeq; ea in
vero dei cultu, ad il
lius gloriã & nomi-
nis ſui ſanctificatio
nẽ eternãq; ipſorũ
ſalutẽ tranſigatur.
Pietatis autem mul
tæ partes ſunt, ſed
non minima ea eſt,
quæ deum patrem
pure ac intelligẽter
inuocat, & ab au-
thore boni, quæ bo
na & ſalutaria ſint,
ad reliquã vitã inſti
tuendam contẽdit,
de præteritorũ ve-
ro bonorũ largitio
ne, ac malorum de-
pulſione gr̃as agit,
ac ꝓpterea virtutis
atq;

ſame life maie bee paſſed o
uer godly, deuoutely, & bee
tuouſli in the true worſhip
pyng & ſeruice of God, to
the honour of hym, & to the
ſãctifiyng of his name, & to
the euerlaſting ſaluaciõ of
their owne ſelfes. But to
godly deuociõ there belõ-
geth many poinctes, of whi
che that ſame is not the leſt
the whiche dooeth pureli &
with perfect vnderſtãding
make ſuocatiõ to God the
father, & of the authour &
geuer of all goodneſſe ear
neſtly creaueth ſuch thyn-
ges as bee good, & for the
ſoule healeth, for that parte
of the life that is behind ro
bee well ordred: & rendreth
thãkes for ỹ bouteous ge-
uyng of good thinges paſt
& alſo for ỹ puttig away of
euilles, & therefore doeth

sacrifice vnto god with the calfes & burned offerig of the lippes. But ẏ purenes therof cõsisteth in this poi cte, if ẏ he auenly father of lightes be wurshipped & serued according to the pre scripcion and appointmẽt of the woorde of God, if we be warye & circũspecte in this behalf, that wee talke with him in our praiers ac cordyng to his wille: after whose appointyng if wee directe our praiers, we ha ue assured trust & affiaũce (as ẏ writing of ẏ Apostle teacheth) ẏ we bee heard of him. Nowe, praier is vsed or made with right & per fecte vnderstanding, if we sing with our spirite, & sing with our mynde or vnder stãdyng, so that the depe cõ

atq; holocaustis la biorum deo sacra facit. Sed puritas in eo sita est, si ad præ scriptum verbi dei cœlestis, pater lumi num colatur, si ĩ eo cauti & circumspe cti simus, vt secun dum voluntatẽ eius apud illũ verba fa ciamus: iuxta cuius præscriptionem si orationes nostras dirigamus, certam habemus fidutiam vt (Apostolicæ do cẽt literæ) ab eo nos exaudiri. Intelligen ter oratio adhibetur si psallatur spiritu, psallatur mente, vt verborum vim, mẽ

tis

tis impetus sequatur, rationis ductus præeat, ne cum spiritus oret mens fructum nullum percipiat, & quivim sermonis nõ tenet quẽ cum deo libere habet, sit quasi cithara aut tibia vocem emittens, sed eandẽ quam emisit vocem non capiens. Et cũ ĩ aliis religionis nostre partibus constituendis permultum operæ curæq; posuerimus, tum ĩ hac re cum primis fructuosa elaborandũ quoq; duximus, vt & quid precarentur homines, & quibus etiã verbis scirẽt, ne res

tẽplaciõ or rauishyng of ẏ mynde folowe ẏ pithinesse of ẏ woordes, & ẏ guidyng of reasõ goe before, lest whẽ the spirite dooeth praie, the mynde take no fruite at al, & the party ẏ vnderstãdeth not the pith or effectualnes of the talke ẏ he frãkely maketh with God, maye be as an harpe or pype hauyng a soune but not vnderstãdig ẏ noise ẏ it self hath made. AND for as muche as we haue bestowed right great labour & diligẽce about settynge a perfecte staye in ẏ other partes of our religiõ wee haue thought good to bestowe our earnest labour in this parte also, beeyng a thyng as fruictefull as the best, that men maie knowe, bothe what thei praie, & also

so with what wordes: lest thynges special good & principall, beyng inwrapped in ignorãce of the wordes, should not perfectely come to the mynde & to the intelligẽce of men: or els thinges beyng nothyng to the purpose, nor verily mete to be offred vnto god, should haue the lesse effecte with god beyng the distributour of all giftes. IN cõsideratiõ wherof we haue sette out & geuẽ to our subiectes a determinate fourme of prayyng in their owne mother toũg, to thentente that suche as are ignorannt of any straũg or forẽ speche maie haue what to prayse in their owne acquainted & familiar lãguage wt fruicte & vnderstãdig & to thende y they shall not

res optimæ, ignoratione verborum implicatæ ad animum & intelligẽtiam nõ peruenirent, aut alienæ res & non satis idoneæ quæ deo offerantur, apud deum donorum omnium diuisorẽ minꝰ valerent. Qua de causa certã & præscriptã precãdi formam subiectis nostris sua & vulgari lingua tradidimꝰ vt qui ignorãtes alieni sermonis sũt, habeãt quod domestica ac familiari in lingua cum fructu ac intelligentia precentur, & neq; res a reli-

religione vera ab-
horrentes, neq; vo-
ces ab intelligentia
sua remotas, deo re
rum & cordis scru
tatori offerant. Sed
vt qui latinæ lingue
intelligentes sunt,
& animi feruentio-
re quodam impetu
in ea precari se pos-
se putant, habeant
in quo deo nullius
neq; personæ neq;
linguæ acceptori vo
ta faciant. Eandem
precandi formulã,
quam in, Anglico
descripsimus, lati-
nam nunc etiam in
lucẽ edi curauimus,
vt omnia fieremus
omnibus, & omni-
bꝰ abũde satisfieret

offre vnto God (beeyng ỹ
serchet of ỹ reines and hey
tes) neither thinges stãdig
clene againſt true religió &
godlynes, nor yet wordes
terre out of their itelligẽce
& vnderstanding. NEVER
THELESSE to thẽtẽte that
suche as haue vnderstãdig
of ỹ latine toung, & thinke
that thei cã w a more fer-
uẽt spirite make their pray
ers i that toũg, maie haue
wherin to dooe their deuo-
cion to God, being none ac
ceptour neither of any per
sone ne toung: we haue pro
uided the selfsame fourme
of prayyngto be sette foorth
in latin also, which we had
afore published i englishe,
to thẽtente, that we would
bee all thynges to all per-
sones, & ỹ all parties mais

tum at

at large be satisfied, and as well the willes & desire of theim that perceiue bothe tounges as also the necessitie and lacke of theim that dooe not vnderstād the latin AND wee haue iuged it to bee of no sinal force for ẏ auoiding of strife and contēciō, to haue one vniforme maner or course of praiyng throughout all our dominions: and a veraie greate efficacie it hath to stirre vp the feruētenesse of ẏ minde if the confuse maner of praiyng bee somewhat holpen with the feloship or annexion of vnderstāding: if the feruentenesse of the praier beyng well perceiued dooe put awaie ẏ tediousnesse or faintyng of the mynd beeyng otherwyse occupied &

tum illorū volūtati, q̇ vtrāque linguā percipiūt, tū illorū necessitati q̇ latinā nō intelligūt. Non minimū autē valere existimauim⁹ ad cōtentionē vitandam huiusmodi formam p̄candi vniuersa ī ditiōe nostra habere, & maximam habet vim ad ardorē mentis exuscitandum, si confusionem precādi intelligētiæ societas adiuuet, si languorē alienatæ mētis feruor perceptæ precationis repellat si flammam cordis

vberta,

vbertas intelligẽtiæ nutriat, si segniti-em animi collectam attẽtionis alacritas dispergat. Itaq; quã ta nostra voluntas ac propẽsio fuit ad hæc edenda, tanta debet esse diligẽtia ac industria vestra ad hæc bene ac fructuose vtẽda, ne cũ omnia ad gloriã dei ac vestram salutem præparata proposi taq; sint, vos ipsi solum vobis ipsis ac vsitatibus vestris desitis.

turned frõ praier: if the plẽtiousnesse of vnderstãding dooe nourishe and fede the burning heate of the herte: & finally, if ẏ therefulnesse of earnest mindig ẏ matier put clene awaie all slouthfulnesse of the minde tofore gathered. WHEREFORE as greate as our wil & forewardenesse hath been to set foorth and publishe these thynges, so greate ought your diligence & industrie to be towardes wel & fructefully vsingthe same, that when al thinges hath been prepared and sette foorth to the glorie of God & for your welthe: your selues onely maye not be slacke or negligente towardes your owne behoue, and towar de your owne benefites.

AN INIVNCTION GEVEN by the Kyng our ſouereigne lordes moſte excelente maieſtie for the autoriſyng and eſtabliſhyng the vſe of this Primer.

HENRY THE EIGHT BY the grace of God kyng of Englād. Fraūce, and Irelād, defēdour of the faithe and of the churche of Englande & alſo of Irelande in yearth ỹ ſupꝛeme hedde To all and ſingulare our ſubiectes aſwell Archebiſhoppes, Biſhoppes, deanes, Archedeacons, Pꝛouoſtes, perſones, vicares, curates, pꝛieſtes, & all other of the Cleargie: as alſo al eſtates & degrees of the laie fee, and teachers of youthe withi any our realmes, dominions, and countries gretyng. Emong the manifolde buſineſſe, & moſte weightie affaires appertainyng to our regall authoꝛitie & office, wee muche tēderyng the youthe of our realmes, (whoſe good educaciō and vertuouſe bꝛyngyng vp vedoūdeth moſte highly to the honoure and pꝛaiſe of almightie God) foꝛ diuers good cō

liderationſ

sideracions, and specially for that the youthe by diuers persones are taught the Pater noster the. Aue maria, Crede, and ten commaundementes all in Latin & not in Englishe, by meanes whereof the same are not brought vp in the knoweledge of their faith, dutie & obediēce, wherein no Christen ꝑsone ought to bee ignoraunt: And for that our people & subiectes whiche haue no vnderstanding in the Lati toung, and yet haue the knowlege of reading, maie praie i their vulgare toūg whiche is to thei best knowen: ẏ by ẏ mean thereof thei should be ẏ more prouoked to true deuociō, & the better sette their hertes vpon those thinges ẏ thei praie for. And finally, for the auoydyng of the diuersitie of primer bokes, that are now abroade, wherof are almoste innumerable sortes whiche minister occasion of cōtencions & vain disputacions, rather then to edifie, & to haue one vniforme ordre of all suche bokes through out all our dominiōs, bothe to bee taught vnto childrē, & also to bee vsed for ordinary praiers of all our people not learned in the Lati toung: haue sette furth this Primer or

boke

boke of prayers in English to bee frequented & vsed in, and throughout al places of our said realmes and dominions, as wel of the elder people, as also of the youthe for theyr common and ordinary prayers: willing cõmaundyng, and straytly charging, that for the better bryngyng vppe of youthe in the knowelege of their dutie towardes God, their prince, and all other in their degre, euery scholemaster & bringer vp of yong beginners in learning, next after theyr A.B.C. now by vs also set furth, do teache this primer or boke of ordinary prayers vnto them in English and that the youth customably, and ordinarily vse the same, vntil thei be of competent vnderstanding and knowledge, to perceiue it in latin. At what tyme they may at their liberty eyther vse the Primer in English, or this which is by our authorite lykewise made in latin & english, the latyn being in all poyntes, correspondent to the Englysshe. And furthermore, we strayghtlye charge and commaund as wel all and singuler oure subiectes & sellers of bokes, as also al scholemasters, & teachers

of

The iniunction.

of young childzen within this our realme & other our dominions, as thei entēde to haue our fauour and auoyde our displeasure by the contrary, that immediately after this our saied Pzimer is published and impzinted, that thei ne any of theim, bye, sell, occupie, vse, noz teache pziuily oz apertly any other Pzimes either in Englishe oz latin, thē this, now by vs published, whiche with no small study, trauaile, and labor, we purposely made to the high honour and glozy of almightie God, and to the cōmodite of our louyng & obediente subiectes, and edifiyng of the same in godly cōtemplacion and vertuouse exercise of pzaier.

Geuen at our Palace of Westminster the .vi. daie of May in the .xxxvi. yeare of our raigne.

The praier of our Lorde.

OUR father whiche art in heauen, halowed be thy name.

Thy kyngdome come.

Thy will bee dooen in yearth, as it is in heauen. Geue vs this day our daily breade. And forgeue vs our trespaces, as we forgeue theim ỹ trespace against vs.

And let vs not bee led into temptacion.

But deliuer vs from euill. Amen.

The salutacion of the angell to the blessed virgin Mari.

HAile Mari ful of grace, the Lord is wt the: Blessed arte thou among woinē, & blessed is the fruicte of thy wōbe. Amē

The Crede, or. xii. articles of the Christen faith.

IBeleue in God the father almightie, maker of heauen and yearth.

And i Jesu christ his only sōne our lord whiche was conceiued by the holy goste, borne of the virgin Mari.

Suffered vnder Ponce Pilate, was crucified, dead buried, & descended into hell.

And the thirde daie, he rose again frō death

He ascēded into heauen, and sitteth on the right hande of God the father almightie.

frō thence he shal come to iudge ỹ quicke & the dead.

IBeleue

I beleue in the holy goſt. The holy catho-like church. The cõmunion of ſaintes, the forgeueues of ſinnes. The reſurrection of the body. And the like euerlaſting.

The .x. cõmaundmentes of almighty god.

Thou ſhalt haue none other goddes but me. Thou ſhalt not haue any graue Image, nor any likenes of any thing, that is in heauen aboue, or in yearth beneth, or in the water vnder the yerth, to thintent to do any godly honor or worſhip vnto them. Thou ſhalt not take the name of thy lorde God in vaine. Remembre that ỹ kepe holy the Sabboth day. Honour thy father & thy mother. Thou ſhalte doe no murdre. Thou ſhalt not commit adultry. Thou ſhalte not ſteale. Thou ſhalt not beare falſe witnes againſt thy neighbour. Thou ſhalt not vniuſtly deſire thy neyghbours houſe, nor thy neighbours wife, nor his ſeruaunt, nor his mayde, nor his Ore, nor his Aſſe, nor any thyng that is thy neybours.

Lorde into thy handes I commend my ſpirit: Thou haſt redemed me lorde god of trueth.

Grace

Graces.

¶ Grace before dinner.

The eyes of al thinges truste in the o lorde, Thou geuest them meate in due season. Thou doest open thy hand, and fyllest wyth thy blessyng euery lyuyng thyng. Good lorde blesse vs, and al thy gyftes, whyche we receyue of thy bounteous liberalitie, through Christ our lorde. Amen.

The kyng of eternal glorye, make vs partenars of the heauenly table. Amen.

God is charitie, and he that dwelleth in charytie dwelleth in god, and god in hym. God graunt vs al to dwel in hym.

¶ Grace after dynner.

The god of peace and loue, vouchsafe alwaye to dwel with vs. And thou Lorde haue mercye vpon vs.

Glorye, honour and prayse, be to the O god, whyche hast fed vs from our tender age, and gyuest sustinãce to euery lyuyng thing: replenisshe our hertes with ioy and gladnesse, that we alway hauyng sufficient, may be ryche and plentiful in al good workes, thorough our lorde Iesu Christ. Amen.

Lorde haue mercy on vs. Christe haue mercy on vs. Lorde haue mercy on vs. Our father whiche art. &c.

And let vs not be led in to temptation.

But delyuer vs from euyl.

Lord heare my prayer.

And let my cry come to the.

¶ From the fyery dartes of the deuyl, bothe in weal and woe, our sauiour Christ be our defence, buckler, and shylde. Amen.

God saue the Churche, our kyng, and realme, and God haue mercy on al christen soules. Amen.

Grace

¶ Grace before supper.

O Lorde Jesu Christ, without whō no=thing is swete nor sauery, wee beseche thee to blesse vs and our supper, and with thy blessed presence to chere our hertes that in all our meates and drinkes, we may taste and sauoure of the, to thy honour and glorie. Amen.

¶ Grace after supper.

BLessed is God in his gyftes. And ho=ly in al his woorkes. Our helpe is in the name of the lorde, who hath made bothe heauen & yerth. Blessed be the name of our lord. From henceforth world without end.

MOst mighty lorde & merciful father, we yelde the herty thākes for our bo=dely sustenaūce, requiryng also most intire=ly thy gracious goodnes so to fede vs with the foode of thy heauenly grace, ỹ we maye worthely glorify thy name in this lyfe, & af=ter be partakers of the life euerlastyng: tho rough our lord Jesu Christ. Amen.

God saue the churche, our king & realme, & God haue mercy vpon al christen soules.

Amen.

O LORDE opē thou my lipps. And my mouthe shal shew thy prayse.

Domine, labia mea aperies. Et os meum annunciabit laudem tuam.

O God, to help me make good spede.

Deus ī adiutorium meum * intende. Festina.

Lord make haste to succour me.

Domine ad adiuuādum me festina.

Glory to the father, & to the sōne, & to the holi gost

Gloria patri, et filio et spiritui sancto.

As it was in the beginnyng, and is now, and euer shalbe worlde without ende. Amen.

Sicut erat in principio et nūc & semp, et, sæcula sæculorū, Amen, Alleluya.

Hayle Mari full of grace the Lorde is with the, blessed art thou amonges women, & blessed is the fruite of thy wombe. Amen.

Aue Maria gratia plena, dn̄s tecum, benedicta tu in mulieribus, & benedictus fructus vētris tui. Amen.

A Psalme

Psalmus.

Psalmus.xciiii.
Cantieum exitãs ad laudandum deum.

VEnite exultemus domino, iubilemus deo salutari nostro, p̃occupemus faciem eius in confessione, et in psalmis iubilemus ei.

Quoniam deus magnus dominus & rex magnus super omnes deos, quoniam non repellit dominus plebem suam, quia in manu eius sunt omnes fines terrę, et altitudines mõtiũ ipse cõspicit. Quoniam ipsius est mare, et ipse fecit illud, et aridã fundauerunt manus eius, venite adoremus & pro

Psalme.xciiii.
A long stirring to the prayse of God.

COme & let vs reioice vnto the lord let vs ioyfully syng to God our sauiour: let vs come before his face with cõfession and thãkes geuyng, & syng we ioyfully vnto hym in psalmes.

FOr god is a great lord and a great king ouer al goddes, whiche doth not forsake his people, in whose power are all the coastes of the yearth: & he beholdeth the toppes of the mountaines.

THe sea is his, for he hath made it, and his hãdes haue fasshioned the yerth also: come therfore & let vs worshyp and fal

doun

doune before God, let vs wepe before the lord who hath made vs, for he is our lord God and we are his people and the shepe of his pasture.

To day yf ye heare his voice se that ye harde not your hertes as in ỹ bitter murmuryng in the tyme of temptation in wildernes, where your fathers tempted me, proued me, and sawe my workes.

Fourty yeres was I greued with this generatiõ, and I said euer, thei erre in their hertes, they haue not knowen my wayes, to whõ I swore in myne angre, that they shoulde not entre into my rest, &c

Glory to the father. &c.

As it was. &c. Amen.

Aaple Mari.

ꝓcidamus ante deũ ploremus corã dño qui fecit nos: quia ipse est dominus deus noster nos autem populus eius et oues pascue eius.

Hodie si voce eius audieritis, nolite obdurare corda vestra sicut ī exacerbatiõe secũdũ diem tẽptatiõis in deserto, vbi tẽptauerũt me patres vri probauerũt et viderũt opa mea

Quadraginta annis ꝓximus fui gñatiõi huic, et dixi sẽper hi errant corde, ipsi vero non cognouerunt vias meas, quibus iurauiin ira mea si introibunt in requiem meam.

Gloria patri &c.

Sicut erat. &c.

Aue Maria &c.

Hymnus.	¶ The hymne.
IAm lucis orto sydere.	NOwe the chereful day doeth spryng,
Deũ precemur supplices.	Unto God, pray we and syng,
Vt in diurnis actibus.	That in al workes of the day,
Nos seruet a nocentibus.	He preserue and kepe vs ay.
Linguam refrenans temperet.	That our tong, he may refrayne,
Ne litis horror insonet.	From all strife and ~~wor-~~ lang- ~~des~~ guage vayne:
Visum fouendo cõtegat.	Kepe oure eyes in couerture,
Ne vanitates hauriat.	From all euil ~~and~~ vayne pleasure.
Sint pura cordis intima.	That oure heartes be voyded quite,
Absistat & vecordia.	Fro phãsy ~~&~~ ~~fõd~~ delight,
Carnis terat superbiam.	~~Thinne~~ dyet man of drynke and meate,
Potus cibiq; parcitas.	Of the fleshe to coole the heate.

That

That whe the day hēce doth wend,
And the course the night doth send,
By forbearyng worldly thyng,
Glory to God we maye syng. Amen.

Vt cum dies abcesserit.
Noctemq; sors reduxerit.
Mundi per abstinētiam.
Ipsi canamus gloriam. Amen.

¶ Of the prayse and honoure and glory of Christ.

De laude, honore & gloria Christi.

O Lorde, whiche art our lord, how meruelous is thy name ouer al the yearth.
For thy magnificēce is exalted aboue the heauens.
Thou hast aduaunced thy prayse by ỹ mouthes of infantes and suckyng babes, in despite of thine enemies, for to confound the aduersary & reuēger.

Dominedns nr̄ q̄ admirabile est nomē tuū in vniuersa terra.
Quoniā eleuata est magnificētia tua super cælos.
Ex ore infātium & lactantium perfecisti laudem, propter inimicos tuos, vt destruas inimicum & vltorem.

Qm̄

Quoniam videbo cœlos tuos, opera digitorum tuorum lunam et stellas quę tu † fundasti.

For I shal beholde the heauens, whiche are the wozke of thy fingers: the moone & the sterres, whiche thou hast ozdeyned.

Quid est homo ꝙ memor es eius? aut filius hominis quoniam visitas eum?

What is man, that thou art so myndefull of him? oz what is the sonne of man, that thou so regardest him?

Minuisti eum paulominus ab angelis, gloria & honore coronasti eum: et constituisti eum super opera manuum tuarum.

Thou hast made hym not muche inferiour to angelles, thou hast crouned hym with glozy and honoure: and hast made hym lozde vpon the wozkes of thyne handes.

Omia subiecisti sub pedibus eius, oues & boues vniuersas, insuper et pecora cãpi.

Thou hast put al thynges in subiection vnder his feete: all maner of shepe & oxen, yea mozeouer the cattel of the feld.

Voluucres cœli et pisces maris, qui perambulant

Foules of the ayer & fishes of the sea, whiche walke

walke in the pathes of the sea.

O lorde whiche art our lorde, howe merueylous is thy name ouer all the yearth.

Glory to the father. &c. As it was in the begin-nyng &c. Amen.

ambulant semitas maris.

Domine dominus noster, q̄ admirabile est nomentuum in vniuersa terra.

Gloria patri. &c. Sicut erat in principio. &c. Amen.

Psalme. xviii.

Of the glory of God, which is shewed by his creatures, & of his holy & immaculat lawe.

THe heauens declare the glory of God, & the firmament sheweth his handy worke.

Day vnto day vttereth out speche, & night vnto night openeth knowlege.

There be neyther speaches nor languages, but that the voyces of them be heard.

Psalmus. xviii.

De gloria dei quæ per creaturis elucet, & de lege sacro sancta.

Cœli enarrant gloriam dei, et opera manuum eius annũciat firmamentũ.

Dies diei eructat verbum, et nox nocti indicat scientiam.

Non sunt loquelæ, neq; sermones, quorum non audiantur voces eorum.

In

In omnem terram exiuit ſonus eorum et in fines orbis terræ verba eorum.

Their ſound hath gone furth into al landes, and theyr wordes throughe the coaſtes of the round yearth.

In ſole poſuit tabernaculũ ſuum, & ipſe tanq̃ ſpõſus procedẽs de thalamo ſuo.

He hath pight his pauilion in the ſunne, and he is like a bridegroome cõmyng out of his chãber.

Exultauit vt gygas ad currendam viam a ſũmo cœlo egreſſio eius.

He ſhal reioyce as a gyaũt to runne his courſe, his progreſſe is from the high heauen.

Et occurſus eius vſq̃ ad ſummum eius nec eſt qui ſe abſcõdat a calore eius.

And his courſe is vnto the fartheſt part therof, neither is there any, that can hyde hym from his heate.

Lex domini immaculata conuertẽs animas, teſtimonium domini fidele, ſapiẽtiam preſtans parvulis.

The lawe of the lord is pure, conuerting ſoules: the teſtimony of the lord is faythful, geuyng wiſdome to the ſimple.

Mãdata. Iuſtitiæ * domini rectæ

The cõmaundementes of

of the lord be right, comfortyng the heartes: the lordes precepte is pure, geuing light to the eyes.

cte letificantes corda, preceptum domini lucidum illuminans oculos.

The feare of the lord is holy, euermore continuyng: the iudgementes of the lorde are true, and altogether righteous.

Timor dñi sanctus permanet in sæculũ sæculi, iudicia domini vera iustificata in semetipsa.

They are to be desired aboue gold and precious stones, and more swete then the hony & the hony combe.

Desiderabilia super aurum & lapidem preciosum multũ et dulciora super mel et fauum.

Verely, thy seruaũt obserueth them, in kepyng them is great rewarde.

Etenim ‡ seruus tuꝰ custodit ea, in custodiendis illis retributio multa.

Etiam

Who cã cõprise his faultes? purdge me from my secrete sinnes, and from straungers saue thy seruaunt.

Delicta quis intelligit, ab occultis meis munda me, et ab alienis parce seruo tuo

If they haue not the mastry of me, then shal I be

Si mei non fuerint dñati tunc immaculatus

a.v. cleane

latus ero, et emũdabor a delicto maxĩo

Et erunt vt complaceant eloquia oris mei: & meditatio cordis mei in conspectu tuo semper.

Dñs adiutor meus, et redemptor meus

Gloria. &c. Sicut. &c

Psalmus. xxiii.

De illorũ innocẽtia qui cœlũ petituri sũt: et de Christi resurrectione.

Domini est terra et plenitudo eius, orbis terrarum et vniuersi qui habitant in eo.

Quia ipse super maria fundauit eũ: et super flũmina * pparauit eũ

firmauit

Quis ascẽdet in mõtẽ dñi: aut quis stabit in loco sctõ eius

cleane, & shall be purged from the greatest synne.

And the wordes of my mouth shalbe pleasaunt, & the meditation of mine hearte acceptable in thy syght alway.

O lord, thou art my helper, and my redemer.

Glory. &c. As it was.

Psalme. xxiii.

For the innocencye of them that shall go to heauen, and of the resurrection of Christ.

The yerth is ỹ lordes, & the plentie therof: the roũd world, & all that dwell therin.

For he hath founded it vpon the seas, and hath stayed it vpõ the fludds

Who shall ascende into the hil of the lord? or who shal stãd i his holi place?

He that is innocēt of his hādes, and hath a cleane hearte, whiche hath not taken his soule in vaine, nor hath swozne to deceiue his neighbour.

Innocens manibus et mundo corde: qui non accepit in vano animam suam: nec iurauit in dolo proximo suo.

He shal receiue blessing of the lozde, and mercy of God his sauiour.

Hic accipiet bñdictionē a dño, et misericordiā a deo salutari suo.

This is the generation of them that seke hym, of them that seke the face of the God of Jacob.

Hæc est gñratio quæ rētiū eū: quærentiū faciem dei Iacob.

ye pzinces opē your gates, and ye eternal gates opē your selues: and the kig of glozi shal entre in.

Attollite portas pri cipes vestras, et eleuāmini portę etnales: et introibit rex glorie.

Who is this same king of glozy? a strong lozde & a mighty, a lozde mighty in battell.

Quis est iste rex glorię? dñs fortis et potens, dominus potens in prelio.

ye pzinces opē your gates, and ye eternal gates opē your selues, and the kig of glozi shal entre in.

Attollite portas pri cipes vestras, et eleuamini portę eternales et introibit rex glorie.

Quis est iste rex glo rie? dominꝰ virtutū ipse est rex glorie.

Who is this same kyng of glory? the lord of powers, he is ỳ king of glory

Gloria &c. Sicut. et

Glory, &c. As it was.

Heb. vii.

Antiphona.

CHristꝰ saluos facere ad plenū potest qui per ipsum adeunt deum, semper viuēs ad hoc: vt interpellet pro nobis.

The antheme. Heb. vii.

CHrist is of power, euer perfitely to saue them that come vnto God by him, and liueth euer to make intercession for vs.

Pater nr̄ qui es. &c.

Our father which. &c.

Et ne nos inducas in tentationem

And let vs not be led into temptation.

Sed libera nos. &c.

But deliuer vs frō euil

Benedictio.

The blessyng.

Benedictione perpetua bn̄dicat nos pater ęternus. Amen.

The euerlasting father blesse vs with his blessing euerlastyng. Amen.

Lectio prima.

The first lesson.

Esai. vi.

EGredietur virga de radice Iesse, et flos de radice eius ascēdet, et requiescet super eum spiritus do=

A Rod shall come furth of the stocke of Iesse, & a blossom shall florishe out of his roote. The spirit of ỳ lord shall rest

reſt vpō him, the ſpirit of wiſedome and vnderſtā-ding, the ſpirit of counſel and ſtrēgth, the ſpirit of knowledge & godlynes, and the ſpirit of the feare of the lord, ſhal repleniſh him. He ſhal not geue ſē-tence by the ſyght of the eyes, neyther reproue by hearesaye, but he ſhall iudge the poore people by iuſtice, and in equitie ſhall he reproue for the meke people of ỹ yearth, he ſhall ſmyte the yearth with ỹ rod of his mouth, and with the ſpirit of his lippes ſhal he kyl the vngodlye. Ryghteouſneſſe ſhall be the girdle of his loynes, and faythfulnes the buckle of his reynes.

Thus ſayth the Lorde:

turne

domini, ſpiritus ſapiētiæ et intellectus ſpiritus conſilii & fortitudinis, ſpiritus ſcientiæ & pietatis, et replebit eū ſpiritus timoris domini. Non ſecundū viſionem oculorū iudicabit, neq; ſecūdum auditum auriſū arguet, ſed iudicabit in iuſtitia pauperes, et arguet in æquitate pro manſuetis terræ. Et percutiet terram virga oris ſui, et ſpiritu labiorum ſuorum interficiet impium, & erit iuſtitia cingulū lumborum eius, & fides cinctorium renum eius.

Hæc dicit dominus

con

cõuertimini ad me & saluieritis.

turne vnto me, & ye shalbe saued.

Benedictio.

¶ The blessyng

Deus dei filius nos benedicere et adiuuare dignetur. Amẽ

God the sonne of God, vouchesake to blesse and succour vs.

Luc. i.

Secunda lectio.

¶ The second lesson.

MIssus est angelus Gabriel a deo in ciuitatem Galileę, cui nomen Nazareth, ad virginem desponsatam viro, cui nomen erat Ioseph, de domo Dauid: et nomẽ virginis Maria. Et ingressus angelus ad eam, dixit: Aue gratia plena dominus tecum, benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone eius, & cogitabat qua

THe angel Gabriel was sent frõ God into a citie of Galile named Nazareth, to a virgin whiche was ensured to a man, whose name was Joseph, of the house of Dauid, & the virgins name was Mari. And when the angel came vnto her, he sayd: Hayle ful of grace the lord is with the. Blessed art thou among women. And whẽ the virgin hearyng these wordes was troubled with them, and mused with her

her selfe what maner of salutation this shuld be: the Angell sayde to her. Feare not Mari, be not abasshed, for thou haste foūd fauour in the sight of God. Lo, thou shalte cōceiue in thy wombe, & shalt bring furth a sōne, and thou shalte call his name Jesus, he shall be great, & shalbe called the sōne of the highest, & the lord God shal geue vnto hym, the seate of Dauid his father, and he shall reigne ouer ỹ house of Iacob for euer, & his kyngdome shall haue no end. Thus sayeth the Lorde: turne vnto me & ye shalbe saued.

qualis esset ista salutatio, & ait angelus ei: Ne timeas Maria, inuenisti enim gratiam apud deum. Ecce, concipies in vtero, et paries filium et vocabis nomen eius Iesum: Hic erit magnus, & filius altissimi vocabitur, et dabit illi dominus deus sedem Dauid patris eius, et regnabit in domo Iacob in æternum, et regni eius non erit finis.

Hęc dicit dominus: conuertimini ad me et salui eritis.

¶ The blessyng.

The grace of the holy gost

Benedictio.

Spiritus sancti gra-

tia

cia illuminet corda et corpora nra. Am̃

goſt illumine vs in heart and body. Amen.

Lectio tertia.

Luke. i. DIxit autem Maria ad angelum. Quomodo fiet iſtud, quoniam virum nō cognoſco. Et reſpōdens angelus, dixit ei. Spiritus ſanctus ſuperueniet in te, et virtus altiſſimi obumbrabit tibi, Ideoq; et quod naſcetur ex te ſanctum. vocabitur filius dei Et ecce, Elizabeth cognata tua, et ipſa concepit filium in ſenectute ſua, et hic menſis ſextus eſt illi, quæ vocatur ſterilis, quia non erit impoſſibile apud deum omne verbū.

Dixit

The thirde leſſon. Luke.

THen ſayde Mary to the angel, how may this be done? for I haue not knowledge of man. And the angell anſwering, ſayd vnto her: The holy goſt ſhal come from aboue into the, and the power of the hyghest ſhall ouerſhadowe the: & therfore that holye one that ſhalbe borne of the, ſhalbe called the ſonne of God. And lo, thy cosyn Elizabeth hath alſo conceiued a ſonne in her old age, and this is the ſixt moneth ſith ſhe cōceiued which was called the baren woman, for there is nothyng impoſſyble to

God.

God. To this Mari answered: lo, I am the hād-mayde of our Lorde, be it done vnto me as thou hast spoken.

Dixit autem Maria. Ecce ancilla domini fiat mihi secundum verbum tuum.

Thus sayth the Lorde: turne vnto me, & ye shalbe saued.

Hęc dicit dominus: conuertimini ad me & salui eritis.

℣ The prayse of God the father, the sonne, & the holy goste.

Laus dei patris et filij & spiritus sancti.

WE prayse the O God, we knowledge the to be the Lorde.

TE deum laudamus te dñm cōfitemur.

All the yearth doth worshyp the, the father euerlastyng.

Te ęternum patrem omnis terra veneratur.

To the all angels cry aloude, the heauens and all powers therin.

Tibi omnes angeli: tibi cœli, et vniuersę potestates.

To the Cherubin & Seraphin cōtinually do cry. Holy, Holy, Holy Lorde God of Sabaoth. Heauen and yearth are

Tibi Cherubin & Seraphin inceſſabili voce proclamant. Sāct⁹, Sāctus, Sāct⁹ dñs deus ſabaoth. Pleni ſūt cœli et terra

ra maiestatis glorię tuę.

full of the maiestie of thy glory.

Te glorioſus apoſtolorum chorus.

The glorious company of ỹ Apostles, prayse the.

Te prophetarū laudabilis numerus.

The goodly felowshyp of ỹ prophetes, praiſethe.

Te martyrū cādida tus laudat exercitus

The noble army of martyrs, prayse the.

Te per orbem terrarum ſancta confitetur eccleſia,

The holye Churche, throughout al the world doth knowledge the:

Patrē immenſę maieſtatis.

The father of an infinite maiestie:

Venerandū tuū verum et vnicum filiū

Thy honorable, true, & onely sonne:

Sanctū quoq; paracletum ſpiritum.

Also the holye goſt the comforter.

Tu rex glorię Chriſte.

Thou art the kyng of glory, O Christ.

Tu patris ſempiternus es filius.

Thou art ỹ euerlasting sonne of the father.

Tu ad liberandum ſuſcepturus hōinē, non horruiſti virginis

When thou tokest vpon the to deliuer man, thou dyddest not abhorre the vir-

vir-

virgins wombe.

When thou haddest ouer come the sharpenesse of death, thou diddest open the kyngdome of heauen to all beleuers.

Thou sittest on ỹ ryght hand of God, in the glory of the father.

We beleue ỹ thou shalt come to be our iudge.

We therfore praye the, helpe thy seruaũtes, whõ thou hast redemed with thy precious blud.

Make thẽ to be numbred with thy saintes in glory euerlasting.

O lorde saue thy people, and blesse thyne heritage

Gouerne them, and lyft them vp for euer.

Day by day we magnify the.

ginis vterum.

Tu deuicto mortis aculeo, aperuisti credentibus regna cœlorum.

Tu ad dexteram dei sedes in gloria patris.

Iudex crederis esse venturus.

Te ergo quesumus famulis tuis subueni, quos precioso sãguine redemisti.

Aeterna fac cũ sanctis tuis in gloria numerari.

Saluũ fac populum tuum domine, et benedic hereditati tuę.

Et rege eos, et extolle illos vsq; in ẽternũ.

Per singulos dies benedicimus te.

Et laudamus nomẽ tuum in ſæculum, et in ſæculum ſæculi.

And we wozſhyp thy naine euer wozlde with= out ende.

Dignare domine die iſto ſine peccato nos cuſtodire.

Vouchesake O lozde, to kepe vs this daye with= out ſynne.

Miſerere noſtri do= mine, miſerere nr̃i.

O lozd, haue mercy vpõ vs, haue mercy vpon vs.

Fiat mĩa tua dñe ſu per nos, quẽadmo= dũ ſperauimus in te.

O lozde, let thy mercy lighten vpon vs, as our truſt is in the.

In te domine ſpera= ui, non confundar inæternum.

O lozde, in the haue I truſted, let me neuer be confounded.

Verſicul.

The verſicle.

Ora p nobis ſancta dei genitrix,

Pzay foz vs holy mother of God,

Reſpons.

The anſwere.

Vt digni efficiamur ꝓmiſſionibus Chri= ſti.

That we be made woz= thie to attayne the pzo= miſes of Chzift.

Deus

O lozd

O GOD, to help me make good spede.

Deus ī adiutoriū meū intende.

Lorde, make haste to succour me.

Domine ad adiuuādum me festina.

Glory to the father, &c.

Gloria patri, &c.

As it was in the beginnyng. &c. Amen.

Sicut erat in principio. &c. Amen.

Psalme. lxvi.

Psalmus. lxvi.

A prayer for fauour & knowledge of God, & that his prayse may be spred throughout all the worlde.

Oratio ad impetrandū gratiā et sciētiam, dei, vt laus ei⁹ per totū orbem diuulgetur.

God haue mercy vpon vs, & be good vnto vs, he shewe vs his bryght countenaūce and haue mercy vpon vs.

Deus misereat nr̄i et bn̄dicat nobis, illuminet vultū suū super nos et misereat nr̄i

That we maye knowe thy waye in yearth, and thy sauing health among al nations.

Vt cognoscam⁹ in terra viam tuam, in omnibus gentibus salutare tuum.

Let the people magnify

Confiteant tibi populi.

Et laudamus nomẽ tuum in ſæculum, et in ſæculum ſæculi.

And we worſhyp thy name euer worlde without ende.

Dignare domine die iſto ſine peccato nos cuſtodire.

Vouchesafe O lorde, to kepe vs this daye without ſynne.

Miſerere noſtri domine, miſerere nr̃i.

O lorde, haue mercy vpõ vs, haue mercy vpon vs.

Fiat mia tua dñe ſuper nos, quẽadmodũ ſperauimus in te.

O lorde, let thy mercy lighten vpon vs, as our truſt is in the.

In te domine ſperaui, non confundar in æternum.

O lorde, in the haue I truſted, let me neuer be confounded.

Verſicul.

The verſicle.

Ora p nobis ſancta dei genitrix,

Pray for vs holy mother of God,

Reſpons.

The anſwere.

Vt digni efficiamur ꝓmiſſionibus Chriſti.

That we be made worthie to attayne the promiſes of Chriſt.

Deus

O lorde

O GOD, to help me make good spede.

Lorde, make haste to succour me.

Glory to the father, &c.

As it was in the beginnyng, &c. Amen.

Deus in adiutoriū meū intende.

Domine ad adiuuandum me festina.

Gloria patri, &c.

Sicut erat in principio. &c. Amen.

Psalme. lxvi.

Oratio ad impetrandū gratiā et scientiam dei, vt laus ei⁹ per totū orbem diuulgetur.

A prayer for fauour & knowledge of God, & that his prayse may be spred throughout all the worlde.

GOd haue mercy vpon vs, & be good vnto vs, he shewe vs his bryght countenaūce and haue mercy vpon vs.

That we maye knowe thy waye in yearth, and thy sauing health among al nations.

Let the people magnify

Deus misereat nr̄i et bn̄dicat nobis, illuminet vultū suū super nos et misereat nr̄i

Vt cognoscam⁹ in terra viam tuam, in omnibus gentibus salutare tuum.

Confiteant tibi populi.

puli deus cõfiteant tibi populi omnes.
Lætentur et exultẽt regis. gẽtes: quoniã * iudicas populos in æquitate, et gentes in terra dirigis.
℣ Cõfiteantur tibi populi deus: confiteantur tibi populi oẽs, terra dedit fructum suum.
Benedicat nos deus deus nr̃, benedicat nos deus: et metuant eum oẽs fines terræ.
Gloria patri &c.
Sicut erat in &c.

the o God, let all the people magnifie the.
Let the people be glad and ioyfull, by cause thou rulest the people with equitie, also doest ordre ỹ nations in yearth.
Let the people magnify the O God, let al the people magnify the, ỹ yearth hath brought furthe her fruite.
God our God blesse vs, God blesse vs & al the costes of ỹ yearth feare him
Glory to the father &c.
As it was &c Amen.

Daniel. iii.

Cãticũ trium puerorũ qui fornacẽ ambulãtes deũ magnificabãt

Daniel. iii.

The song of the thre children, wherwith they praysed God, walkyng in the fyre.

BEnedicite oia opa dñi dño: laudate et superexaltate eum

O Prayse ye the lord, all the workes of the lord, prayse and exalt hym

hym for euer.

eum in sæcula.

The angels of the lord, prayse ye the lord: ye heauens prayse the lorde.

Bñdicite angeli dñi domino: benedicite cœli domino.

Ye waters, all that are aboue heauen, prayse the lord: al the powers of the lorde prayse ye the lorde.

Bñdicite aquæ omnes quæ sup cœlos sunt dño: benedicite omnes virtutes domini domino.

The sunne and moone, prayse ye the lord, sterres of the firmament prayse ye the lorde.

Benedicite sol et luna domino: benedicite stellæ cœli domino.

The rayne & the dewe, prayse ye the lorde: al the windes of God prayse ye the lorde.

Benedicite hymber & ros domino: Benedicite omnes spiritus dei domino.

Fyre and heate, prayse ye the lorde: wynter and sommer, prayse ye ỹ lord.

Bñdicite ignis & æstus dño: benedicite frigus et estas dño.

Dewes & hoare frostes, prayse ye the lorde, frost & colde, prayse ye the lorde, yse and snowe prayse ye the lord: nightes & dayes

Benedicite rores et pruia dño: bñdicite gelu & frigus dño.

Bñdicite glacies & niues dño: bñdicite

noctes

noctes et dies dño.

Benedicite lux & tenebre dño: benedicite fulgura & nubes domino.

Benedicat terra dñm: laudet et superexaltet eum in sæcula.

Benedicite mõtes & colles dño: benedicite vniuersa germinantia in terra dño:

Benedicite fõtes dño: benedicite maria & flumina domino.

Benedicite cete & oia que mouentur in aquis dño: benedicite omnes volucres cœli domino.

Benedicite oes bestiæ et pecora dño: benedicite filii hoim dño.

Benedicat Israel dñm laudet & superexaltet eum in sæcula.

Benedicite

prayse ye the lorde.

Light & darknes, praise ye the lorde, lightnyng & cloudes praise ye the lord

The yearth, prayse the lord: laude and exalt hym for euer.

Mountaynes and hylles, prayse ye the lord, al that springeth vpõ the yearth prayse ye the lorde.

Ye welles and springes, prayse the lorde, seas and fluddes, prayse ye ỹ lord.

Great fishes and al that moue in ỹ waters, prayse ye the lorde, all birdes of the ayer, prayse ye ỹ lord.

All beastes and cattell, prayse ye the lord, ye children of men praise ỹ lord.

Let Israel prayse the lorde, laude hym and exalt hym for euermore.

Ye

ye prieſtes of the Lorde, praiſe the lord, ye ſeruaũtes of the lorde, praiſe the Lorde.

Benedicite ſacerdotes domini domino: benedicite ſerui domini domino.

ye ſpirites and ſoules of rightwiſemen, prayſe the lord, ye holy and meke in heart, prayſe the lorde.

Benedicite ſpiritus et animæ iuſtorum domino: benedicite ſãcti et humiles corde domino.

Ananía, Azaría, Miſaẽl, prayſe ye the lord, laud & exalt him for euermore.

Bñdicite anania azaría miſael dño: laudate et ſuperexaltate eum in ſecula.

Bleſſe we the father, the ſonne, and the holy goſt: prayſe we hym and exalt hym for euermore.

Bñdicamus patrem et filium cum ſãcto ſpiritu: laudemus et ſuperexaltem⁹ eum in ſecula.

Bleſſed art thou lord in the firmament of heauẽ: thou art prayſe worthy, glorious, and exalted, worlde without ende.

Bñdictus es domine in firmamẽto cœli: et laudabilis, et glorioſus, et ſuper exaltatus in ſęcula Amẽ

Pſalme. cxlviii.

Pſalmus. cxlviii.

All creatures are prouoked to the prayſe of God.

Omnes creature ad dei laudẽ excitãtur.

O Prayſe the lorde y that be in the hea-

Laudate dñm de cœlis: laudate e-

um in excelsis.

Laudate eũ oẽs angeli eius: laudate eũ oẽs virtutes eius.

Laudate eum sol & luna: laudate eũ oẽs stellæ et lumen.

Laudate eum cœli cœlorum: & aquę quę super cœlos sũt laudent nomen domini.

Quia ipse dixit & facta sunt: ipse mandauit et creata sunt

Statuit ea in ętnũ & in ętculũ ętculi, p̃ceptũ posuit et nõ p̃teribit

Laudate dominum de terra dracones et omnes abyssi.

Ignis, grando, nix, glacies, spũs procellarum

uens, praise ye him in the high places.

O praise ye him al his angels: al his powers praise ye hym.

O praise ye him sunne and moone: all sterres & light praise ye hym.

O heauens of heauens, praise ye hym, & the waters aboue heauẽ, praise the name of the lorde.

For by his word al thinges were made: by his cõmaundement al thynges were created.

He hath stablished them euerlastyngly: he hath set a law that shal not passe.

Praise the lorde ye that be of the yearth: dragons and al the depe places.

Fyre, hayle, snowe, yse, stormes of wyndes, that

do

do his commaundement.

rũ: q̃ faciũt ꝟbũ ei⁹.

Mountaynes, and al lytle hylles, trees bearyng frute and all Cedres,

Montes, & oẽs colles: ligna fructifera, et omnes Cędri.

Beastes and all maner of cattell, serpentes and all fethered foules:

Bestiæ & vniuersa pecora, serpentes & oẽs volucres pẽnatę

Hynges of the yearth & all people, princes and al iudges of the yearth.

Reges terræ, & oẽs populi, principes & oẽs iudices terræ.

Youth and virgins, olde and yong, let them praise the name of the lorde: for the name of hym onely is exalted.

Iuuenes & virgines senes cum iunioribus, laudent nomen domini quia exaltatum est nomen eius solius.

The prayse of hym is aboue heauen and yearth, and he hath exalted the myght of his people.

Cõfessio eius super cœlum et terram: & exaltauit cornu populi sui.

He be praysed in all his sainctes, the sõnes of Israel, the people approchyng vnto hym.

Hymnus omnibus sanctis eius: filijs Israel populo appropinquanti sibi.

The

Anti

Antiphona.

O Admirabile commercium creator generis humani animatũ corpus sumens de virgine, nasci dignatus est: et procedens homo sine semine, largitus est nobis suam deitatem.

Capitulum.

MAria virgo semper letare, quę meruisti Christum portare cœli et terræ cõditorem: quia de tuo vtero protulisti mundi saluatorem Deo gratias.

Hymnus,

ALes diei nuncius,
Lucem propinquam præcinit,
Nos

¶ The antheme.

O wõderful exchaũge the creatour of mãkind, taking vpon him a liuing body, hath not disdayned to be borne of a virgyn, & he beyng made man, without seed of mã, hath graunted vnto vs his Godhead.

The chapitre.

VIrgin Mari, reioyce alway, whiche hast borne Christ the maker of heauẽ & yearth: For oute of thy wombe thou hast brought furth the sauiour of the world. Thankes be to God.

¶ The hymne.

THe birde of daye messinger,
Croweth & sheweth, that lyght is nere:

Christ

Chriſt the ſtirrer of the heart,
Would we ſhulde to lyfe conuert.
Upon Jeſus let vs cry,
Wepig, prayting ſobrely,
Deuoute prayer, meynt with wepe,
Suffereth no pure heart to ſlepe.
O Chriſt ſhake of our heauy ſlepe,
Breake the bondes, of nyght ſo depe,
Our oulde ſynnes, clenſe and ſcoure,
Lyfe and grace into vs poure. Amen.

Nosexcitator mentium,
Iam Chriſtus ad uitam vocat.
Jeſū ciamus vocib⁹
Flētes, p̄cātes ſobrie
Intenta ſupplicatio
Dormire cor mūdū vetat.
Tu Chriſte ſomnū diſcute,
Tu rūpe noctis vincula:
Tu ſolue peccatum vetus,
Nouumq; lumē ingere. Amen,

The ſong of Zacharie. Luke. i.

Thankes geuyng for performaūce of Gods promiſe.

Canticum Zacharie.

Gratiarum actio ob preſtitū dei p̄miſſū.

BLeſſed be the lorde God of Jſrael, for he hath viſited and redemed

BEnedictus dn̄s deus Iſrael, quia viſitauit et fecit redēptionem

ptionem plebis ſuę.
Et erexit cornu ſalutis nobis, in domo Dauid pueri ſui.

Sicut locutus eſt per os ſanctorum: qui a ſęculo ſunt, prophetarum eius.

Salutem ex inimicis noſtris: & de manu omniū qui oderunt nos.

Ad faciendam miſericordiā cum patribus nr̄is: et memorari teſtamenti ſui ſancti.
Iuſiurandum quod iurauit ad Abraham patrem noſtrum: daturum ſe nobis.

Vt ſine timore de manu inimicorū noſtrorum liberati, ſeruiamus

mened his people.
And hath lyfted vp the horne of ſaluation to vs in ỹ houſe of his ſeruaũt Dauid.
As he ſpake by ỹ mouth of his holye Prophetes: which hath bene ſyns the worlde began.
That we ſhoulde be ſaued from our enemyes, & frō the handes of all that hate vs.
To perfourme the mercye promyſed to oure fathers, and to remembre his holy couenaunt.
To perfourme the othe whiche he ſware to oure father Abrahain: that he woulde geue vs.
That we being deliuered out of the handes of our enemies, might ſerue

him

hym without feare.
In holynes and righte-
ousnes before hym, al the
dayes of our lyfe.
And thou childe, shalte
be called the Prophete of
the highest, for thou shalt
go before the face of the
lord, to prepare his ways
To geue knowledge of
saluation vnto his peo-
ple, for the remission of
their synnes.
Through ỹ tender mer-
cy of our God, whereby
the daye spryng from an
high hath visited vs.
To geue lyght to them
that sit in darkenes, and
in the shadowe of death:
and to guide our feete in
to the way of peace.
Glory to the father.
As it was. &c. Amen.

uiamus illi.
Im sanctitate et iusti
tia corã ipso, omni-
bus diebus nostris.

Et tu puer propheta
altissimi vocaberis:
præibis enim ante fa
ciem domini, parare
vias eius.

Ad dandam scienti-
am salutis plebi e-
ius, in remissionem
peccatorum eo-
rum.

Per viscera miseri-
cordiæ dei nostri; in
quib⁹ visitauit nos
oriens ex alto.

Illuminare his qui
in tenebris & in vm
bra mortis sedent,
ad dirigendos pedes
nostros in viam pa-
cis.

Gloria patri. &c.
Sicuterat. &c.

Antis-

The Collettes.

Antiphona.

BEati qui audiunt verbum dei, et custodiunt illud.

Versicul.

Ostende nobis dñe misericordiã tuam.

Responsa.

Et salutare tuum da nobis.

Oremus.

COncede nos famulos tuos q̃sum⁹ dñe deꝰ perpetua mentis & corporis salute gaudere, et gloriosa beatæ Mariæ sẽper virginis intercessione a p̃senti liberari tristitia, et æterna perfrui letitia. Per Christum dominum nostrum. Amen.

De

The antheme.

BLessed be they that heare the woꝛde of God and kepe the same.

The verficle.

O loꝛd shewe thy mercy vnto vs.

The answere.

And geue to vs thy saluation.

Let vs pray.

OMaunst we beseche the loꝛde God, that thy seruaũtes may enioy continual health of body and soule. And that (the gratious virgyn Mari prayng foꝛ vs) we may be deliuered frõ this pꝛesent heuinesse, & haue the fruition of eternal gladnes. Thꝛough Chꝛist our loꝛde. Amen.

De

Of the holy gost.

Come holy spirit of god inspire the heartes of thē that beleue in the: & kyndle in them the fire of thy loue.

De spiritu sancto.

Veni sancte spiritus reple tuorum corda fidelium, & tui amoris in eis ignem accende.

¶ Let vs pray.

O God, whiche by the information of the holy gost, hast instructed the heartes of thy faythful, graūt vs in the same spirit to haue ryght vnderstandyng, & euermore to reioyce in his holy cōsolatiō. Through Christ our lorde. Amen.

Oremus.

Deus qui corda fidelium sancti spiritꝰ illustratione docuisti: da nobis in eodem spiritu recta sapere, et de eius semper sancta consolatione gaudere. Per Christum dominum nostrum. Amen.

Of the holy Trinitie.

Deliuer vs, saue vs, iustify vs, O blessed Trinitie.

De trinitate.

Libera nos, salua nos, iustifica nos, o beata Trinitas.

Let vs pray.

Almightie & euerlasting god which

Oremus.

Omnipotens sempiterne deus, qui dedisti

de listi nobis famulis tuis in confessione verę fidei ęternę trinitatis gloriam agnoscere, et in potentia maiestatis adorare vnitatem: quęsumus vt eiusdem fidei firmitate, ab omnibus semper muniamur aduersis. In qua viuis et regnas deus, per omnia secula sęculorum. Amen.

hast graunted to vs thy seruauntes by confession of the true faith, for to acknowledge the glory of the eternal Trinitie, and to honoure the, one God in thy almightie maiestie we beseche the ẏ through stedfastnesse in the same fayth, we may be alwaye defended from all aduersitie, which liuest and reignest one God, world wout ende. Amen.

De Christi cruce.

Nos gloriari oportet in cruce domini nostri Iesu Christi.

¶ Of the crosse of Christ.

We ought to glorye in the crosse of our lorde Jesus Christ.

Oremus.

Deus qui sanctam crucem tuam ascendisti, & mundi tenebras illuminasti tu corda et copora nostra

¶ Let vs pray.

O God, whiche hast ascended thy moost holy crosse, and hast geuē light to the darkenesse of the worlde, vouchesafe to illumine

lumine, visit, and comfort both our heartes and bodies, whiche liuest and reignest god, world without ende. Amen.

nostra illuminare, visitare & confortare dignare. Qui viuis & regnas deus per omnia sęcula sęculorum. Amen.

Of the holy Apostles.

Ye be they that haue lefte all thynges and haue followed me, ye shall receiue an hundred folde, & haue the possession of euerlastyng lyfe.

De Apostolis.

Vos estis qui reliquistis omnia, & secuti estis me, centuplum recipietis, & vitam ęternam possidebitis.

Let vs pray.

ALmightie god, regard our infirmitie, & for that ỹ burden of oure iniquitie oppresseth vs: Graunt that by the prayer of thy glorious apostles, we may haue relefe & strength to folowe the cõfessiõ of their fayth. Thorough Christ oure Lorde. Amen.

Oremus.

REspice omnipotens deus firmitatẽ nostram et quia põdus iniquitatis nostræ nos opprimit, cõcede vt beatis apostolis tuis ꝓ nobis orãtibus, auxilium et robor assequamur ad illorũ fidei cõfessionẽ imitãdũ. ꝑ Christũ dñm nr̃m. Amẽ.

De

The collectes.

De martiribus:

Gaudent in cœlis animæ sanctorum, qui Christi vestigia sunt secuti. Et quia pro eius amore sanguinem suum fuderunt, ideo cum Christo regnabunt in æternum.

Of the holy martyrs.

The soules of saintes reioyce in heauen, whiche haue folowed the steppes of Christ, & bycause they haue shed their blud for his loue, therefore shall they reygne with Christ for euer.

Oremus.

Concede nobis omnipotens deus, vt qui scimus beatissimos martyres tuos in cõfessione fidei tuæ fortes fuisse: illorũ consortio perfruamur in æterna lætitia. Per Christum dñm nostrum. Amẽ.

Let vs pray

Graunte to vs almightie God, that we which knowe that thy glorious Martyrs were strong in cõfession of thy fayth, may haue the ioye of their felowshyp in euerlasting gladnes, through Christ our Lorde. Amen.

Pro pace.

Da pacẽ domine in diebus nostris, quia nõ est alius qui pugnet pro nobis, nisi tu solus

For peace.

Lorde sende vs peace in oure dayes, for there is none other that fyghteth for vs, but onely thou O Lorde

lorde God.

Let vs pray.

O God, from whome al holy desyres, all good coũsels, and all iust workes do procede, geue vnto thy seruaũtes that same peace which ẏ world can not geue: that oure heartes beyng obedient to thy cõmaundementes, and the feare of our enemyes taken awaye, oure time may be peaceable by thy protection. Through Christ our lorde. Amen.

A prayer of the passion.

Christ suffered for vs, leuyng vs example that we shulde folow his steppes, who dyd no synne, neyther was there anye guile foũd in his mouth. The versicle. We worshyp

solus dñe, deus nr̃.

Oremus.

Deus a quo sãcta desideria, recta consilia, & iusta sunt opera: da seruis tuis illam quam mundus dare non potest pacem: vt & corda nostra mãdatis tuis dedita, & hostium sublata formidine, tẽpora sint tua protectione tranquilla. Per Christum dominum nostrum. Amen.

De passione.

Christus passus est pro nobis, relinquens exemplum vt sequamur vestigia ipsius: qui peccatum non fecit, neq; dolus inuẽtus est in ore eius. Versi. Adoramus

te

te Christe et benedicimus tibi.
Respons. Quia ab afflictione mundū redemisti.

the Christ with prayse & benediction.
The answere. For thou hast redemed the worlde from endlesse affliction.

Oremus.

Let vs pray.

DOmine Iesu Christe fili dei viui, pone passionem, crucem, & mortem tuam inter iudicium tuum et animas nostras, nunc et in hora mortis nostrę: et largiri digneris viuis misericordiam & gratiam defunctis veniam et requiem, ecclesie tue sanctæ pacem et cōcordiam, et nobis peccatoribus vitam & gloriam sempiternā. Qui cū patre et spū sancto: viuis & regnas deus. Per omnia secula seculorū. Amē.

LOrd Jesus Christ sōne of the liuyng God, let thy holy passion, crosse and death, betwene thy iudgemēt and our soules, both now and at the houre of death. And moreouer, vouchesafe to graūt vnto the liuyng mercy and grace, to the dead pardon & rest, to thy holy churche, peace & concorde, and to vs wretched sinners lyfe and ioy euerlastyng: which liuest and reygnest God wyth the father & the holy goste worlde without end. Amē.

Gloriosa

The

The glorious passion of our lord Jesu Christ, deliuer vs from sorowfull heuines, and bring vs to ye ioyes of paradise. Am̄.

Gloriosa passio dn̄i nostri Iesu Christi, eruat nos a dolore tristi, et perducat nos ad gaudia paradisi. Amen.

¶ The Prime.

Prima.

O GOD TO helpe me, make good spede.

Deus in adiutoriū meum intende.

Lord make haste to succour me.

Domine ad adiuuādum me festina.

Glory to the father. &c.

Gloria patri. &c.

As it was in the beginnyng. &c. Amen.

Sicut erat in principio. &c. Amen.

The hymne.

Hymnus.

HElowe of thy fathers lyght,

Consors paterni luminis,

Lyght of lyght, and day moost bright,

Lux ipse lucis et dies,

Christ that chasest away nyght,

Christe qui noctem discutis,

Ayde vs for to praye aryght.

Assiste postulantibus.

Aufer

Aufer tenebras mẽtium,	Driue out darkenes frõ our myndes,
Fuga cateruas demonum:	Driue away the flocke of fyndes:
Expelle somnolentiam,	Drousynes, take frõ our eyes,
Ne pigritantes obruat.	That frõ slouth we may arise.
Sic Christe nobis omnibus.	Christ vouchesafe mercy to geue,
Indulgeas credẽtib⁹	To vs al that do beleue:
Vt ꝓfit exorãtibus	Let it profit vs that pray
Quod præcinentes psallimus. Amen.	All that we doo syng or say. Amen.

Psalmus. ~~xe~~ ex vii.	Psal. ~~xv~~ ex vii.
Pij prouocantur ad laudem dei.	¶ Al men are prouoked to magnify and prayse the lord God.
Confitẽini dño qm̃ bon⁹: quoniam in seculũ misericordia eius.	Prayse the lord, for he is good, for his mercy is euerlastyng.
Dicat nũc Israel qm̃ bonus: qm̃ in sęculũ misericordia eius.	Let Israel say now that he is good, for his mercy is euerlastyng.

Dicat

Let

Yet the house of Aaron say nowe, that his mercy is euerlastyng.

Dicat nunc domus Aaron: qm̃ in seculũ misericordia eius

Yet all ỳ feare the lorde say nowe, that his mercy is euerlastyng.

Dicãt nunc oẽs qui timent dñm: qm̃ in sæculum mĩa eius.

In my trouble I called vpõ the lorde, & the lorde hath heard me at large.

De tribulatione in uocaui dñm: et exaudiuit me in latitudine dominus.

The lorde is my helper, I wyl not feare what mã doeth to me.

Dñs mihi adiutor: nõ timebo quid faciat mihi homo.

The lorde is my helper and I shall dispise myne enemies.

Dominus mihi adiutor: et ego despici am inimicos meos.

Better it is to trust in the lorde, then to trust in man.

Bonum est cõfidere in domino: q̃ confidere in homine.

Better it is to trust in the lorde, then to trust in Princes.

Bonum est sperare in domino: q̃ sperare in principibus.

All nations haue compassed me, yet in the Lordes name haue I vãquished

Omnes gentes circuierunt me: et in noie domini quia vltus sum

sum in eos.

Circumdantes circumdederunt me: et in nomine domini, quia vltus sum in eo.

Circumdederunt me sicut apes, & exarserunt sicut ignis in spinis: et in nomine domini, quia vltus sum in eos.

Impulsus eversus sum vt caderem: & dñs suscepit me.

Fortitudo mea & laus mea dominus: & factus est mihi in salutem.

Vox exultationis & salutis in tabernaculis iustorum.

Dextera domini fecit virtutē: dextera domini exaltauit me dextera domini fecit

shed them.

They lying in wayte, haue closed me in, yet in the lordes name haue I vanquished them.

They haue swarmed about me like bees, & they haue burnt me as fyre among thornes: yet in the lordes name haue I vanquished them.

I was thrust at with violence redy to fall, and ỹ lorde succoured me.

My strength and prayse is the lorde, & he is made my saluation.

The voyce of reioysyng and of health is in the tabernacles of the iust.

The lordes ryght hand hath wrought ỹ strēgth, the lordes right hād hath exalted me: ỹ lordes right hand

hand hath wrought the strength.

cit virtutem.

I shall not dye, but I shal liue, & I shall shewe the workes of the lorde.

Non moriar sed viuam: et narrabo opera domini.

The lorde hath chasted and chasted me: and hath not put me to death.

Castigãs castigauit me dominus: et morti non tradidit me.

Open me the gates of righteousnes; and I entering therby shal praise the lorde: this is the lordes gate, the ryghteous shall entre therby.

Aperite mihi portas iustitię, & ingressus in eas cõfitebor domino, hæc porta domini, iusti intrabunt in eam.

I wyl prayse the o lorde (bicause thou hast heard me) and thou art become my saluation.

Confitebor tibi domine quoniam exaudisti me: et factus es mihi in salutem.

The stone which ỹ builders cast awaye, is made the head stone of ỹ corner

Lapidem quem reprobauerunt ędificantes: hic factus est in caput anguli.

This is done by ỹ lord, and it is merueylous in our eyes.

A dño factum est istud: et est mirabile in oculis nostris.

This

Hæc

Hec est dies quam fecit dñs: exultemus et lętemur in ea.

This is the day whiche the lorde made, let vs reioyce and be mery therin.

O domine saluũ me fac o domine bene prosperare, benedictus qui venit in nomine domini.

O lorde, saue thou me, o Lorde make me prosper, blessed is he that cõmeth in the lordes name.

Benedicimus vobis de domo domini: deus dominus & illuxit nobis.

We haue blessed you ẏ be of ẏ lordes house: God is the lorde, and he hath geuen light vnto vs.

Cõstituite diẽ solẽnẽ in condensis, vsq; ad cornu altaris.

Appoit ye a solẽne holy day decked w̃ boughes, to the corner of ẏ aulter.

Deus meus es tu, et cõfitebor tibi: deus meus es tu, et exaltabo te.

Thou art my God, & I shal rẽdre thankes to the: thou art my God, and I shal exalt the.

Cõfitebor tibi dñe, qm̃ exaudisti me: & factus es mihi in salutem.

I shal prayse the o lord, for thou hast heard me, & art become my saluatiõ.

Cõfitemini dño qm̃ bonus: qm̃ in sęculũ misericordia eius.

Prayse the lord, for he is good, for his mercy is euerlastyng.

Gloria

Glory

Glory to the father. &c. As it was in the beginnyng &c. Amen.

The antheme.

BLessed are ỹ poore in spirit, for theirs is the kyngdome of heauen: Blessed are they that mourne, for they shall receyue comfort.

The versicle.

Herde heare my prayer. Answere. And let my crye come to the.

Let vs pray.

LOrde Jesu Christ most poore & mild of spirite, whiche dyddest mourne & lament for our synnes and infidelitie. Graunt vs likewise to be poore and milde of spirit, and so to wepe & wayle for our offences, that we may

Gloria patri et. &c. Sicut erat in principio. &c. Amen.

Antiphona.

BEati pauperes spiritu quoniã ipsorum est regnũ cœlorũ. Beati qui lugent quoniam ipsi consolabuntur.

Versicul. Dñe exaudi orationẽ meam.

Respons. Et clamor meus ad te veniat.

Oremus.

DOmine Iesu Christe, spiritu longe paupérrime, qui ob peccata et infidelitatem nostrã lugisti: Concede nobis vt tui similes, hoc est, spiritu simus pauperes: atq; vt sic peccata nr̃a lugeam⁹, q

cœlestis

cœlestis regni tui participes esse possimus. Qui viuis & regnas deus per oia secula seculorū. Amē.

may be parteners of thy heuēly kingdome: which liuest and reignest God world without end. Amē.

Hora tertia:

The third houre.

DEus in adiutorium meum intende.

GOD, to help me make good spede.

Domine ad adiuuandum me festina.

Lorde, make haste to succour me.

Gloria patri. &c. Sicut erat in principio. &c. Amen.

Glory to the father, &c. As it was in the beginnyng. &c. Amen.

Hymnus.

The hymne.

REctor potens verax deus,

MIghtie ruler, god most true,

Qui temperas rerū vices,

Which doest all in order due:

Splendore mane instruis,

Worne with lyght illuminyng,

Et ignibus meridiem,

Noonetyde with heate garnishyng.

Extingue

Quenche

Quenche the flames of our debate,
Foule & noysome heate abate:
Graunt vnto oure body health,
To our hertes true peace and wealth.
Let tōg & heart, strēgth and sense,
Commende thy magnificense:
Let thy spirit of charitie,
Stirre vs all to worship the. Amen.

Extingue flammas litium,
Aufer calorem noxium:
Confer salutem corporum,
Veramq; pacē cordium.
Os lingua, mens, sēsus, vigor,
Confessionem personent.
Tuæ nos accendat charitas,
Ad te colendum sedulo. Amen.

Psalme. cxix.

Ca prayer to be deliuered frō the vanitie of the worlde.

I Cried vnto the lord whē I was in trouble, & he hath hearde me.
O lord, deliuer my soule from lying lippes, and a deceytful tong.

Psalmus. cxix.

Oratio vt liberemur a mundi vanitate.

AD dominum cum tribularer clamaui, et exaudiuit me.
Dñe libera animam meā a labijs iniquis, & a lingua dolosa.

What

Quid

Quid detur tibi aut quid apponatur tibi ad linguam dolosam?

Sagittæ potentis acutæ cum carbonibus * desolatoriis.

Ignitis.

Heu mihi quia incolatus meus ꝓlongatus est habitaui cũ habitantibus Cedar multum * incola fuit anima mea.

In exilio

Cum his quiodierũt pacem eram pacificus, cum loquebar illis impugnabant me gratis.

Gloria patri et, &c.

Sicut erat in principio, &c. Amen.

Antiphona,

Beatimites, quoniam ipsi hereditabunt terram. Beati qui esuriunt & sitiũt iustitiam quoniam

What may be geuen the or what may be put to the against a deceitful tong? It is like the sharpe arrowes of the mighty mã, and hote burnyng coles. Wo is me ẏ my restyng placeis prolõged, I haue dwelled with the inhabitaũtes of Cedar: my solle hath ben long in exile. I was at peace with thẽ that hated peace, when I spake vnto thẽ, they assaulted me without cause Glory to the father, &c. As it was in the begynnyng. &c. Amen.

The antheme.

Blessed are ẏ meke, for they shall inherite the yearth: Blessed are they which suffre hũgre and thirst for ryghteousnes

dulnes, for they shalbe satisfied.

niam ipsi saturabũtur,

The versicle. Lorde heare my prayer.

Versicu. Domine exaudi orationẽ meã

Answere. And let my crye come to the.

Respons Et clamor meus ad te veniat.

Let vs praye.

Oremus.

LOrde Jesu Christ whose whole lyfe was nothyng but humilitie & mekenes, who only art our very righteousnes: Graunt vs to serue and honoure the, with humble and meke heart, and in al our life and cõuersation to desire to be occupied in the workes of righteousnesse: which liuest and reignest &c. Amen.

DOmine Iesu christe, cuius tota vita nihil nisi mansuetudo & humilitas, quiq; sol⁹ es nostra iusticia: da nobis vt mansueto et humili corde te colamus, et per totã vitam nostram in operibus iusticiæ conuersemur. Qui viuis et regnas de⁹ per omnia secula seculorum. Amen.

Deus

Deus in adiutorium meum intende.	O GOD, to helpe me, make good spede.
Domine ad adiuuandum me festina.	Lorde make hast to succour me.
Gloria patri.	Glory to the father. &c.
Sicut erat in principio. &c. Amen.	As it was in the beginnyng. &c. Amen.
Hymnus.	¶ The hymne.
Rerum creator omnium,	O Creatour most benigne,
Rectorq; sẽp aspice	To vs alway be lokyng,
Nos a quiete noxia	Rayse vs frõ al noysome slepe,
Mersos sopore libera.	Wherein we be drouned depe.
Te Christe sancte poscimus,	Christ of thy mercyfulnes,
Ignosce tu crimĩbus	Pardon al our sinful nes
Ad confitẽdum surgimus,	The to praise & magnifie
Morasq; noctis rũpimus.	Of nyght we leaue the slogardie.
Quicquid malorũ gessimus.	Of the sine that we haue done,

Occul-

We

We make our confession
Wepyng we do praye to the,
Pardon our iniquitie.
Amen.

Occulta nostra pãdimus,
Pręces gemẽtes fundimus,
Dimitte quod peccauimus; Amen.

Psalme.cxxii.

A prayer to be deliuered frõ the skornes of the wicked.

Psal.Cxxij.

Oratio ut liberemur ab impiorũ ludibrijs.

I Haue lift vp myne eyes to the, whiche dwellest in heauen.

AD te leuauioculos meos, q̃ habitas in cœlis.

Behold, euen like as the eyes of the seruauntes wayte at their maisters handes.

Ecce sicut oculi seruorum in manibus dominorum suorũ.

As the eyes of the hand mayde be vpon her maistresse: euẽ so be our eyes vpon our lorde God, vntil he haue merci vpõ vs.

Sicut oculi ancillę in manib⁹ dominę suę ita oculi nostri ad dominum deum nostrum, donec misereatur nostri.

Haue mercye on vs, O lorde, haue mercy on vs, for we be had in muche contempt.

Miserere nostri domine miserere nr̃i, quia multum repleti sumus despectione.

Quia

The sixt houre.

Quia multum repleta est anima nostra, opprobrium abundantibus, et despectio superbis. Gloria patri &c. Sicut erat &c. Amē.

For our soule is very full, being scorned of the ryche, and dispised of the proude. Glory to the. &c. As it was. &c. Amen.

Antiphona.

Beati misericordes, quoniam ipsi misericordiam consequentur Beati mundo corde, qm̄ ipsi deū videbūt

The antheme.

Blessed are the mercifull, for they shal get mercy. Blessed are the cleane in heart te, for they shall se God.

Versicul. Dñe exaudi orationem meam

The versicle. Lorde heare my prayer.

Respons. Et clamor meus ad te veniat.

Answere. And let my crye come to the.

Oremus.

Let vs pray

Domine Iesu christe, cui proprium est misereri, quiq; purus ac mundus es absq; vlla peccati macula: gratia tua nos imbue, vt te sequamur misericordiam proximis nostris prestando

Lorde Jesu Christ whose propertie is to be mercifull, which art alwaye pure and cleane wout spot of sinne: graūt vs the grace to folow the in mercyfulnes towarde our neighbours, and alwayes

wayes to beare a pure heart & a cleane cōscience toward the, that we may after this life se the in thy euerlastyng glory: which liuest and reignest God world without end. Amē.

stando, et nunq̄ non puro ac mundo cor desimus erga te, vt post hāc vitā te itue amur in ęt̄na gloria Qui viuis et regnas deus, per omnia secula sęculorum. Amen.

¶ The ninth houre.

O GOD, to help me make good spede.
Lorde, make haste to succour me.
Glory to the father,
As it was in the beginnyng. &c Amen.

Hora nona.

Deus in adiutorium meum intende.
Domine ad adiuuandum me festina.
Gloria patri. &c.
Sicut erat in principio. &c Amen.

The hymne.

O The glory eternal,
Blessed hope of mē mortall,
Christ the sonne of God on hye:
The son of virgin Mari

Hymnus.

Aet̄na cœli gloria
Beata spes mortalium,
Celsi tonantis vnice,
Castęq̄ ꝓles ꝟginis

De

Da dexterã surgentibus,
Exurgat vt mens sobria,
Fragransq; in laude dei.
Grates rependat debitas.

Te Christe deũ poscimus,
Fidem inde nostris sensibus,
Vt spe futuræ gloriæ,
Amore cor sit feruidum. Amen.

Reche thyne hande, that we may ryse.
And our myndes so exercise,
That deuoutly, we may syng,
Prayse of God with thãkes geuyng.

Finally, O Christ, we traue,
Fayth in our heartes set and graue,
That through hope of life aboue,
We may flame, with feruent loue. Amen.

Psalmus. xiiii.

Pie viuentes ingrẽdientur vitam eternã,

Domine quis habitabit in tabernaculo tuo? aut quis requiescet ĩmõte sctõ tuo
Qui ingreditur sine macula: et operatur iustitiam.

Psalmus. xiiii.

The innocent liuers shal entre into the euerlasting life.

Lorde, who shall dwel in thy tabernacle? or who shall rest in thy holy hyll?
He that entereth without spot, & worketh righteousnes.

He that speaketh trueth in his heart, and hath not vsed deceyt in his tong.

Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua.

Nor hath done any euill to his neighbour: & hath no sclaũdered his neighbour.

Nec fecit pximo suo malũ: & opprobriũ nõ accepit aduersus proximos suos.

He in whose syght the wicked man is nothyng regarded, but doth honor them that feare the lorde.

Ad nihilũ deductus est in conspectu ei malignus, timentes autẽ dominum glorificat.

He that sweareth to his neighbour and deceiueth him not: he that hath not layd his mony to vsury: nor hath not receiued rewardes against ỹ innocẽt

Qui iurat proximo suo & non decipit, qui pecuniam suam non dedit ad vsurã: et munera super innocentem nonaccepit.

He that doth these thynges, shal neuer stagre nor decay. ¶ The antheme.

Qui facit hęc, non mouebitur in ęternũ

Antiphona,

Blessed are the peacemakers, for they shal be called ỹ childrẽ of god. Blessed are they that suf-

Beati pacifici, qm̃ hi filii dei vocabuntur.

Beati qui persecutionem patiuntur propter

propter iustitiã: q̃niam ipsorum est regnum cœlorum.

Versic. Domine exaudi orationẽ meã et clamor meus ad te veniat.

Oremus.

DOmine Iesu Christe qui pacem conciliasti inter deum patrem et nos miseros peccatores, nihilo secius tamen iniurias & afflictiones pertulisti: Concede nobis gratiam tuam, vt pacem per te factam custodiamus, patienterq; iniurias omnes & persecutiones patiamur, vt filii tui vocemur, & cœlestis regni tui hęredes simus. Qui viuis & regnas. &c. Amen.

ket persecutiõ for righteousnes sake, for theirs is the kingdome of heauen.

The versicle. LOrde heare my prayer.

Answere. And let my crye come to the.

Let vs pray.

LOrde Jesu Christ whiche madest peace betwene God the father & vs miserable sinners, which notwithstanding diddest suffre vniustly iniuries and persecutions: Graũt vs grace to kepe the peace that thou hast made, and patiently to beare al iniuries & persecutions, that we maye be called thy childrẽ, and enherit thy heauẽly kingdome: whiche liuest and reignest. &c. Amen.

Deus

O god

The Euenson

O GOD TO helpe me, make good spede.

Lozd make haste to succour me.

Glozy to the father. As it was in the beginnyng. &c. Amen.

Deus in adiutoriū meū intende.

Domine ad adiuuandum me festina.

Gloria patri. &c.

Sicut erat in principio. &c. Amen.

Psalme. cxii.

Here we be stirred to prayse and magnifie the lozde.

Psalmus. cxii.

Hic īstigamur ad laudādū et glīficādū deū

LAudate pueri dominum: laudate nomē dñi

Sit nomē dñi benedictū, ex hoc nūc & vsq; in seculum.

A solis ortu vsq; ad occasum laudabile nomen dñi.

EXcelsus super oēs gentes dñs: & super

PRaise the Lozd, ye chyldren, prayse ye the name of the lozde.

Blessed be the name of the lozde, from this tyme furth, and for euermoze.

The Lozdes name be prayed from the East vnto the west.

The lozd is high aboue all nations, and his glozy

D.. aboue

cœlos gloria eius.

Quis sicut dominus deus noster qui in altis habitat, et humilia respicit in cœlo et in terra?

Suscitans a terra inopē, et de stercore, erigens pauperem.

Vt collocet eum cū principib⁹, cū principibus populi sui.

Qui habitare facit sterilē in domo, matrem filiorum letantem.

Gloria patri &c. &c.
Sicut erat &c. Amē

Psal. cxxxiiii.

Laudandus deus ob admiranda opera & beneficia

LAudate nomē domini, laudate serui

aboue the heauens.

Who is lyke vnto the lorde our God, that hath his dwellyng on hygh: & yet humbleth him selfe to beholde the thinges that are in heauē and yearth?

He raiseth vp the simple out of the dust, & lyfteth the poore out of the myre

That he maye set hym with the prices, euē with the princes of his people

He maketh the barren womā to kepe house, and to be a ioyfull mother of children.

Glory to the father. &c.
As it was. &c. Amen.

Psalme. cxxxiiii.

God is to be prayed for his meruelous workes, and benefites.

PRayse ye the name of the lord, o ye seruaun-

uauntes, prayse the lord. ye that stād in the house of the lord, in the courtes of the house of our God.

O praise the lord, for the lorde is gratious, o syng prayses vnto his name, for it is louely.

For ỹ lorde hath chosen Jacob vnto him self, and Israel for his owne possession.

For I knowe that the lorde is great, & that our lord is aboue al goddes.

The lorde hath done all thynges that he woulde, in heauē and yearth, and in the sea, and in all depe places.

He bryngeth furthe the cloudes frō the endes of the worlde, & turneth the lightnynges into rayne.

He

seruí dominum.

Qui statis in domo domini: in atriis domus dei nostri.

Laudate dominum quoniã bonus dñs, psallite nomini eius quoniam suaue.

Quoniam Iacob elegit sibi dominus, Israel in possessionem sibi.

Quia ego cognoui q̃ magnus est dominus et deus noster pre omnibus dñs.

Omnia quecũq; voluit dñs fecit, in cœlo et in tra, et in mari et in omnibus abyssis.

Educens nubes ab extrema terræ, fulgura in pluuiam fecit.

Qui

Qui producit ventos de thesauris suis: qui percussit primogenita Aegypti ab homine vsq; ad pecus

He bryngeth furthe the wides out of their places he smote the fyrst borne of Egipt both of mā and beast.

Et misit signa et prodigia in medio tui Aegypte, in Pharaonem, & in omnes seruos eius.

He hath sent tokēs and wōders into the middest of the O lande of Egipt, vpon Pharao and al his seruauntes.

Qui percussit gentes multas: & occidit reges fortes.

He smote dyuers nations, and slewe myghtye kynges.

Seon regē Amorreorum, et Og regem Basan, & omnia regna Chanaan.

Seon kyng of the Amorites, and Og the kyng of Basan, & all the kyngdomes of Chanaan.

Et dedit terrā eorū hereditatē, hereditatē Israel populo suo

And gaue their lande in heritage, in heritage to Israel his people.

Dñe nomē tuū in æternū dñe memoriale tuū in generatione et generationem.

Thy name o lord endureth for euer, O lorde thy memorial is frō generation to generation.

For the Lorde wyll reuenge his people, and be gracious vnto his seruauntes.

Quia * iudicabit vlciscetur dominus populum suum et in seruis suis deprecabitur.

As for the Idolles of the heathen, they are but siluer and gold, ỹ worke of mens handes.

Simulachra gẽtium argentum et aurum opera manuum hominum.

They haue mouthes & speke not, they haue eyes and se not.

Os habẽt et non loquent, oculos habẽt et non videbunt.

They haue eares & hear not, neyther is there any breath in their mouthes.

Aures habẽt et non audiẽt, neq; enim est spiritus in ore ipsorum.

They that make them, be like vnto them, and so are all they that put their trust in them.

Similes illis fiãt qui faciunt ea, et omnes qui confidunt in eis.

Prayse the lorde ỹ house of Israel, prayse the lord the house of Aaron.

Domus Israel bñdicite dñm, domꝰ Aarõ benedicite dñm.

Prayse the lorde ỹ house of Leui, ye that feare the lorde, prayse the lorde.

Domus Leui bñdicite dñm, q̃ timetis dñm, bñdicite dñm.

Prayse[d]

Bñdictus

Benedictus dñs ex Sion, qui habitat in Hierusalem.

Gloria patri et. &c. Sicuterat. &c. Amē

Psalmus. cxxxvii.

Laus dei simul et gratiarum actio,

CONfitebor tibi dñe i toto corde meo qm̄ audisti verba oris mei in conspectu angelorū psallā tibi: adorabo ad tēplū sanctū tuum et confitebor nomini tuo. super misericordia tua et veritate tua: quoniam magnificasti super omne nomē sanctum tuum. in quacūq; die invocauero te exaudi me multiplicabis in aīa mea virtutem.

Confiteant tibi dñe omnes

PRayſed be the Lorde of Syon, which dwelleth at Jeruſalem.

GLory to the father &c. AS it was &c. Amen.

Pſalme. cxxxvii.

A prayſe and thankes geuyng vnto God.

I WYl geue thākes to the O lord, with my whole heart: for thou haſt herd the wordes of my mouth.

BEfore thi angels I will ſyng to the, I wyll worſhyp towardes thy holy temple, & prayſe thy name

BYcauſe of thy mercy & trueth, for thou haſt magnifyed thy name aboue all thynges.

WHenſoeuer I call vpō the heare me, thou ſhalte indue my ſoule wt muche ſtrength.

ALl the kynges of the yearth

yearth, prayse the Lorde, for they haue hearde all the wordes of thy mouth.

And let thẽ syng in the wayes of the Lorde: for greate is the glory of the lorde.

For though the lord be high, yet hath he respecte vnto the lowlye: and as for the proude, he beholdeth them a farre of.

Though I walke in the myddest of trouble, yet thou refreshest me, thou shalt stretche furth thyne hand vpõ the furiousnes of myne enemyes: & thy right hand shal saue me.

The Lorde shall make good for me: thy mercy o lorde endureth for euer, dispise not then the worckes of thine owne hãdes.

omnes reges terræ quia audierunt omnia verba oris tui.

Et cantẽt in vijs domini: quoniam magna est gloria domini.

Quoniam excelsus dominus, et humilia respicit: et alta a longe cognoscit.

Si ambulauero in medio tribulatiõis viuificabis me, et super iram inimicorũ meorum extendisti manum tuam: et saluum me fecit dextera tua.

Dominus retribuet pro me: domine misericordia tua in sæculum, opera manuum tuarum ne despicias.

Glory

Gloria

Gloria patri &c.
Sicut erat in principio &c Amen.

Antiphona.

Sit nomen domini benedictum in ęternum.

Capitulum.

Benedicta es virgo Maria, quæ portasti dominum nostrum creatorẽ mundi: genuisti eum qui te fecit, et inęternũ permanes virgo.

Hymnus.

Saluator mundi domine,
Qui nos saluasti hodie,
In hac nocte nos protege.
Et salua omni tempore.

Glory to the father. &c.
As it was in the beginnyng. &c. Amen.

The antheme.

Blessed be ỹ name of the lord for euermore.

The chapitre.

Blessed art thou O virgin Mari, whiche hast borne oure lorde the creatour of ỹ worlde: thou hast brought furth him that made the, & alwayes remainest a virgi.

The hymne.

O Lorde, the worldes sauiour,
Which hast preserued vs this day:
This nyght also be oure succour,
And saue vs euer we the pray.

Adesto

Be

Be merciful nowe vnto vs,
And spare vs, whiche do pray to the.
Oure sinne forgeue lorde gratious,
And our darkenes, mought lightened be.
That slepe, our mindes do not oppresse,
Nor that oure eneiny vs begile,
Nor that the flesshe, ful of fraitines,
Oure soule and body do defile.
O lorde, reformer of all thyng.
with heartes desire, we pray to the,
That after oure rest and slepyng,
we maye ryse chast, and worshyp the. Amen.

A desto nunc propicius.
Et parce supplicantibus,
Tu dele nostra crimina.
Tu tenebras illumina.
Ne mẽtem somnus opprimat,
Nec hostis nos surripiat,
Nec vllis caro petimus,
Cõmaculetur foedibus.
Te reformator sensium,
Votis p̃camur cordium,
Vt puri castis mentibus,
surgamus a cubilibus. Amen.

The Euensong.

Versicul.

Benedicta est Maria inter mulieres,

Respons.

Et benedictus fructus ventris eius.

The verslcle

Blessed is mari, amonges al women.

The answere.

And blessed is the fruite of her wombe.

Canticum Mariæ exultantis et laudantis bonitatem dei.

The song of mari, reioicing and praising the goodnes of God. Luke. i.

Luc. i.

MAgnificat anima mea dominum.

Et exultauit spiritus meus in deo salutari meo.

Quia respexit humilitatē ancillæ suę ecce enī, ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potēs est, & sanctū nomen eius.

Et misericordia eius a progenie in progenies timentibus eū.

Fecit

MY soule doth magnifie the lorde.

And my spirit hath reioyced in god my sauiour

For he hath regarded ȳ lowlynes of hys handemayden, for behold, from hence furth all generations shall call me blessed

For he that is mightye, hath magnified me, and holy is his name.

And his mercy is on the that feare him, throughout al generations.

He

Conuert vs God oure sauiour. And turn thi wrath away frō vs

O god, to help me make good spede.

Lord make haste to succour me.

Glory to. &c, As it. &c.

Psal. xii.

A prayer agayn temptation.

HOwe long wylte thou forget me, O lorde, for euer? how long wylt thou turne thy face from me?

Howe long shal I haue troublous thoughtes in my soule and heuines in my heart, day by day?

Howe long shall myne my

Conuerte nos deus salutaris nr̄.

Et auerte iram tuam a nobis.

Deus in adiutorium meum intende.

Domine ad adiuuā dum me festina.

Gloria, sicut. &c.

Psalmus. xii.

Oratio contra tentationem.

VSquequo domine obliuisceris me in finem? vsquequo auertis faciem tuam a me.

Quamdiu ponā cōsilia in anima mea? dolorem in corde meo per diem.

Vsquequo exaltabitur

tur inimicus me⁹ ſu
per me reſpice et ex
audi me domine de=
us meus.

Illumina oculos me
os ne vnq̃ obdor=
miã in morte nequã
do dicat inimic⁹ me
us preualui aduer=
ſus eum.

Q ui tribulant me e=
xultabunt ſi motus
fuero: ego autem in
miſa tua ſperaui.

E xultauit cor meũ
in ſalutari tuo: can=
tabo dño qui bona
tribuit mihi, et pſal
lam nomini domini
altiſſimi.

Gloria patri, et filio
et ſpiritui ſancto.

Sicut erat in princi=
pio, & nunc, & ſem=
per, & in ſæcula ſæ=
culorum Amen.

Pſalmus

enemy be exalted ouer me
beholde and heare me, o
lorde my God.

Illumie mine eyes, leſt
I ſlepe any time in death
and that myne enemy ne=
uer ſay, I haue preuailed
againſt him.

They that trouble me,
wyll reioyce yf I be caſt
doune, but I haue truſted
in thy mercy.

Myne heart ſhal reioyce
in thy ſaluation, I ſhall
ſyng to the lorde that ge=
ueth me great benefites,
and I ſhal prayſe ỹ name
of the lorde moſt high.

Glory to the father, & to
the ſonne, & to ỹ holi goſt,

As it was in the begin=
nyng, and is nowe, and
euer ſhalbe worlde with=
out ende. Amen.

Pſalmus

Psalme. xlii.

A prayer to be delyuered frō our aduersaries, that we may syng the praise of God.

Psalmus. xlii.

Oratio vt liberemur ab hostibus ad cantandum laudem dei.

I Iudge on my syde, o God, and defēd my cause against the vnholy people: from the vniust & deceitful man delyuer me.

For thou o God, art my strength, why hast thou put me away? why go I so heauyly, whyles myne enemy vexeth me?

Sende furth thy light & thy trueth, they haue led me, and brought me into thy holy hyl, & thy dwelyng places.

And I shall entre vnto the auter of God, vnto god y maketh my youthe to reioyce.

I shall praise the with harpe, O God, my God

why art

Iudica me deꝰ, & discerne causā meam de gēte nō sāncta & ab homine iniquo et doloso erue me.

Quia tu es deus fortitudo mea: quare me reppulisti, et quare tristis incedo, dū affligit me inimicꝰ?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt & adduxerūt in mōtem sanctum tuū et in tabernacula tua.

Et introibo ad altare dei, ad deum qui lętificat iuuentutem meam.

Cōfitebor tibi in cithara deus deus meus

us, quare tristis es anima mea, et quare conturbas me:

thou heauy o my soule? & why doest thou trouble me?

Sperain deo, quoniam adhuc confitebor illi: salutare vultus mei & deus meus.

Trust in God, for yet shall I prayse him, he is the health of my countenaunce and my God.

Gloria patri, et filio: & spi. san. &c. Sicut erat in principio, &c. Amen.

Glory to the father, and to the sonne. &c. As it was in the beginnyng, &c. Amen.

Antiphona.

The antheme.

SAlua nos dñe vigilantes custodi nos dormientes, vt vigilemus i Christo et requiescamus i pace.

Saue vs good lord waking, and kepe vs slepyng, that we may wake in Christ, and rest in peace.

Capitulum.

The Chapiter.

TV in nobis es dñe, et nomen sanctū tuū inuocatum est super nos: ne derelinquas nos dñe deus noster.

Thou art (o Lorde) in the myddest of vs, and inuocatiō of thy name is made ouer vs, forsake vs not, o lord our God.

Hym-

The

The Hymne.	Hymnus.	
O Lorde, the maker of al thyng,	Rerum creator omnium,	
we pray the nowe in this euenyng,	Te poscimus hoc vesperi,	Hoc vesperi te posamus,
Us to defende, through thy mercy,	Defende nos ꝑ gratiam,	Nobis in adjutorium
From all disceite of oure enmy.	Ab hostis nr̃i fraudibus.	Esto
Let vs neither deluded be,	Nullo ludamur domine,	Ne somnio quod inquinet, Eudamur aut phantasmate;
Good lorde with dreame or phantasy,	Vel sõnio vel phasmate:	Ad te vigil cor excubet,
Oure hearte wakyng in the thou kepe,	In te cor nostrum vigilet,	Ne polluatur crimine.
That we in sinne, fal not on slepe.	Nec dormiat in crimine.	
O father, throughe thy blessed sonne,	Summe pater per filium,	Dona
Graunt vs this, oure peticion,	Largire quod te poscimus:	Da postulata; gloria
To whom with the holy gost alwaies,	Cui per sãctum spiritum,	Sanctum cui per spiritum sit usque et usque in secula
In heauen and yearth, be laude	Aeterna detur gloria	

zia. Amen.

laude and praise. Amen.

Versicul:

Ecce ancilla domini

The verticle.

Beholde the hand mayd of the lorde.

Respons.

Fiat mihi secundū verbum tuum.

The answere.

Be it done vnto me accordyng to thy worde.

¶ *Canticum Simeonis iusti.*

The song of Symeon the iust.

NVnc dimittis seruū tuū dñe, secundū verbum tuum in pace

LOrd, nowe lettest thou thy seruaūt depart in peace, accordig to thy worde,

Quia viderunt oculi mei salutare tuum

For myne eyes haue sene thy saluation.

Quod parasti ante faciem omnium populorum.

Which thou hast prepared, before the face of all thy people.

Lumen ad reuelationē gentium, et gloriam plebis tuę Israel.

To be a light for to lighten the Gentiles, and to be the glory of thy people of Israel.

Gloria patri, &c.

Glory to the father. &c.

Sicut erat, &c. amē.

As it was. &c. Amen.

Antis

The

The antheme.

OGraunt vs O lorde thy light, that we beyng deliuered from the darkenes of our heartes may come to ꝑ very light whiche is Christ.

The verticle. LOrde heare my prayer.

Answere. And let my cry come to the.

Let vs pray.

OLorde God, we beseche the to lighten oure darkenesse & deliuer vs frō all the daūgers of this night, O mercifull lorde. Through our lord Jesus Christ: who liueth and reigneth with the in vnitie of the holy spirit, worlde without end. amē

Blesse we the lorde.

Thankes be to god.

The

Antiphonē.

LVcem tuā domine nobis cōcede, vt depulsis cordiū tenebris, peruenire possimus ad lumen quod est Christus.

versicul. Dñe exaudi orationem meā.

Respons. Et clamo meus ad te veniat.

Oremus.

ILlumina quęsumus dñe deus tenebras nostras, et totius noctis insidias, tua nobis repelle propicius.

Per dominum nostrum Iesum Christum, qui tecum viuit et regnat in vnitate spūs scī, ꝑ oīa sęcula sęculorū. Amē.

Benedicamus dño.

Deo gratias.

Psal-

Psalmus. vi.

Oratio petēris qui morbum curari ac hostes psterni exoptat.

Domine ne in furore tuo arguas me, neq; i ra tua corripias me.

Miserere mei dñe, qm̄ infirm⁹ sū: sana me dñe qm̄ cōturbata sūt ossa mea.

Et anima mea turbata est valde, sed tu dñe vsq; quo.

Conuertere dñe, et eripe animā meam, saluum me fac propter m̄iam ruam.

Qm̄ non est in morte qui memor sit tui, in inferno autē quis

Psalme vi.

A feruent praier of the sinner desiryng to be cured: & his enemies to be vanquished.

O LORD, rebuke me not in thy rage, nor chastice me in thyne angre.

Haue mercy on me lord, for I am weke: heale me Lorde, for my bones be brused.

And mi solle is veri sore troubled, but thou lorde, howe long.

Turne the o lorde, and deliuer my soule, saue me for thy mercy.

For there is none in death that hath minde on the, and in hel who wyll knowledge

knowledge thee.

I haue preuailed in my wayling and mournyng, I shal euery night washe my bed, I shall water my couche with teares.

Mine eye is troubled for sorowe, I am withered among all myne enemies.

Auoyde from me all ye that worke wickednes, for the lorde hath hearde the voyce of my weppyng.

The Lorde hath hearde my prayer, the lorde hath hearde my petition.

Let al myne enemies be ashamed and confounded, let them be ashamed and confounded very quickly

Glory to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

quis confitebit tibi:

Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lachrimis meis stratū meum rigabo.

Turbatus est a furore oculus meus, inueteraui inter oēs inimicos meos.

Discedite a me omnes qui operamini iniquitatē, qm̄ exaudiuit dn̄s vocem fletus mei.

Exaudiuit dn̄s deprecationē meam dn̄s oronē meā suscepit

Erubescant et conturbentur vehemēter oēs inimici mei, cōuertant et erubescāt valde velociter.

Gloria patri et filio et spi. san. &c.

Sicut erat in principio. &c. Amen.

How

Psal-

Psalmus. xxxi.

Quomodo lugẽda pec cata, orand⁹ deus & in ipso exultandum.

BEati quorũ remissę iunt iniq̃tates, & quorum tecta sunt peccata.

Beatus vir cui non imputauit dñs peccatum, nec est in spiritu eius dolus.

Quoniam tacui inueterauerũt ossa mea, dum clamarẽ tota die.

Quoniã die ac nocte grauata est super me manus tua, cõuersus sum in erũna mea, dum configitur spina.

Delictum meum cognitum tibi feci, & iniusticiam meam non abscondi.

Dixi

Psalme. xxxi.

Howe the penitent person shulde bewayle his sinnes, pray vnto God, and reioyce in him.

BLessed are they whose iniquities are forgeue and whose sinnes be couered.

Blessed is ỹ man to whõ God hath not imputed sinne, and in whose spirit is not deceit.

For whileste I helde my peace, mi bones are waxẽ olde, whileste I cried all the day.

For day and night thy hande is very heuy vpon me, I haue bene turned into wretchednes whileste the thorne pricked me.

I haue opened mi faute vnto the, & haue not hyd my vnrighteousnes.

I sayd

I sayd, I wyll confesse mine vnrighteousnesse a gainst my selfe to the lord and thou hast forgeuē the wickednes of my sinne.

Dixi confitebor ad uersū me iniustitiā meam dño, et tu remisisti impietatem peccati mei.

For this shal euery holi person pray vnto the, in tyme conuenient.

Pro hac orabit ad te omis sanctus in tempore oportuno.

But in the great flud of many waters, they shall not come nigh him.

Verūtn̄ in diluuio aquarum multarū, ad eum non approximabunt.

Thou art my refuge frō tribulation that hath inclosed me, O my ioy deliuer me from them, that compasse me.

Tu es refugiū meū a tribulatione, quæ circūdedit me, exultatio mea, erue me a circumdātibus me.

I shall geue the vnderstādyng & shal teache the in the waye ẏ thou shalt go, I shal kastē mine eyes vpon the.

Intellectū tibi dabo et instruā te in via hac qua gradieris, firmabo super te oculos meos.

Be ye not like Horse and Mule, in whom is none vnderstandyng.

Nolite fieri sicut equus & mul⁹: i q̄b⁹ non est intellectus.

By In

In chamo et freno maxillas eorum cõstringe qui non approximant ad te.

Bynde their mouthes with snaffle & bridle, that will not drawe nigh vnto the.

Multa flagella peccatoris, sperantem autẽ in dño misericordia circũdabit.

Many are the plages of the sinner, but who so trusteth in ỹ lord, mercy embraseth him on euery side

Letamini in domino et exultate iusti, et gloriamini oẽs recti corde.

Be glad in the lord, and reioyce ye righteous, and be ioyous al ye that be vpright in heart.

Gloria patri. &c. Sicut erat. &c. Amẽ

Glory to the father. &c. As it was. &c. Amen.

Psalmus. xxxvii.

Psalme. xxxvii.

Peccator peccatorũ pondere pressus ĩplorat opẽ dei, cuius mĩe sese committet.

The penitẽt person, sore greeued with the burden of sinne, calleth vpon God for aide, and betaketh him selfe to his mercy.

Dñe ne in furore tuo arguas me, neq; in ira tua corripias me

LORDE, rebuke me not i thy rage, nor chastice me in thyne angre.

Quĩ sagittæ tuæ in

For thine arrowes stick fast

fast in me, and thou hast layed thine hand soze vpon me.

fixæ sunt mihi: & cõfirmasti sũper me manum tuam.

There is no helth in my flesshe, because of thy displeasure, there is no rest in my boones because of my sinnes.

Non est sanitas in carne mea a facie iræ tuę, non est pax ossibus meis a facie pctõrum meorũ.

For mine iniquities are gone ouer mine hed, and are layed vpon me as an heauy burden.

Quõm iniqtates meæ supergressę sunt caput meum: & sicut onus graue grauatę sunt super me.

My woundes are putrified and rotten, because of my folishnes.

Putruerũt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

I am made wzetched & croked extremely, I went sozowful al day long.

Miser factus sum et curuatus sũ vsq; in finẽ: tota die contristatus ingrediebar.

For my loynes are full of illusions, and there is no health in my flesshe.

Quõn lũbi mei impleti sũt illusiõibus, et nõ est sanitas in carne mea.

I am soze afflicted, and bzought low, I did roare out foz the sozow of mine heart.

Afflict9 sum, et humiliatus sum nimis: rugiebam a gemitu cordis mei.

F. my

Dñe añ te oē deside riũ meũ: et gemitus meus a te non est ab sconditus.

Lorde, thou knowest all my desire, and my mournyng is not hid from the.

Cor meum conturbatũ est: dereliquit me virt⁹ mea, & lumē oculorũ meorũ, & ipsũ nõ est mecũ.

My hart is troubled, my strength hath left me, also the very sight of myne eyes is not with me.

Amici mei et ꝓximi mei aduersũ me appꝓpinq̃uerẽt et steterũt

My frendes & mi neighbours drue together, and stode agaynst me.

Et qui iuxta meerãt de longe steterũt: & vim faciebãt qui q̃rebant animam meam

And thei that were next me, stode far of: they that layd wayt for my lyfe, set vpon me.

Et qui inquirebant mala mihi, loquuti sũt vanitates; et dolos tota die meditabantur.

And they that soughte my distruction, spake vanities, and thei imagined deceites al the day.

Ego autẽ tanq̃ surdus non audiebam: & sicut mutus, non aperiens os suum:

But I as one beig deaf did not heare, and I was as one that were dumbe, not opening his mouthe.

Et fact⁹ sũ sicut hõ non audiens, et non

And I became as a mã not hearyng, and hauing

habens

no

no countercheckes in his mouth.

habẽs in ore suo re-
dargutiones,

For in the haue I trusted, thou shalte heare me my lorde God.

Qm̃ in te dñe speraui: tu exaudies me, dñe deus meus.

For I haue sayd, let neuer myne enemies triũph vpon me, and whilest my feete do slyde they spake stoutly agaynst me.

Quia dixi ne qñ supergaudeãt mihi inimici mei: & dum cõmouentur pedes mei, super me magna locuti sunt.

For I am readye to be scourged and my sorowe is alwayes in my remembraunce.

Qm̃ ego in flagella paratus sum: et dolor meus in conspectu meo semper.

For I shal cõfesse mine vngodlynesse, and shall thinke vpon my sinne.

Qm̃ iniquitatẽ meã annunciabo: & cogitabo p pcto̅ meo.

But myne enemies lyue and are made strõg ouer me and thei are increased whiche hate me vniustly.

Inimici autẽ mei viuunt, & confirmati sũt super me: multiplicati sũt qui oderunt me inique.

They that requited euil for good, wer against me because I folowed goodnes.

Qui retribuũt mala p bonis detrahebãt mihi: qm̃ sequebar bonitatem,

Ne derelinquas me dñe deus meus, ne discesseris a me.

Intende in adiutoriū meum dñe deus salutis mee.

Gloria patri. &c. Sicut erat in principio &c. Amen.

Forsake me not, o lorde my God, neyther departe thou fro me.

Make spede to helpe me, o lorde God of my saluation.

Glory to the father. As it was in the beginnyng. &c. Amen.

Psalmus. l.

Peccator agnoscit & dolet scelerata uitam grit purgari, Iplorat spūm dei, ut renouet & conseruetur.

Psalme. l.

A prayer of the penitent earnestly acknowledgyng his vngodly life, and cryeng for mercy to be cleansed from synne, & callyng for the spirit of God to be confirmed in grace.

Miserere mei deus secundū magnā misericordiā tuam.

Et secundū multitudinem miserationū tuarum, dele iniquitatem meam.

Amplius lauame ab iniquitate mea: et a pec-

Haue mercy vpō me O God, accordyng to thy great mercy.

And accordynge to the multitude of thi compassions, wype awaye myne iniquitie.

More & more washe me from myne iniquitie, and

 clense

clense me from my sinne.

For I knowledge mine iniquitie, and my sinne is euer before myne eyes.

To the alone haue I sinned, & haue done euyl in thy sight, that thou maist be iustified in thy wordes and maist ouercome whē thou art iudged.

Beholde, I was begotten in wickednes, and my mother conceyued me in sinne.

Lo, thou hast loued trueth, the vnknowē and secrete thinges of thy wisedome, thou haste reueled vnto me.

Sprynkle me lorde with Hisop, and I shalbe clensed: thou shalt washe me and I shalbe made whyter than snowe.

cato meo mūda me
Quōniam iniquitatē meā ego cognosco: & peccatum meum cōtra me est semper.

Tibi soli peccaui, et malum corā te feci: vt iustificeris in sermonibus tuis et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta & occulta sapientiæ tuæ, manifestasti mihi.

Asperges me domine hysopo, & mundabor, lauabis me, & super niuem dealbabor.

Auditui meo dabis gaudium & lætitiã: et exultabũt ossa humiliata.

Unto my hearyng shalt thou geue ioy & gladnes, and the brused bones shal reioyce

Auerte faciẽ tuam a pctis meis, & oẽs iniquitates meas dele.

Turne thi face from my sinnes, and wype awaye al my wickednes,

Cor mũdum crea in me deus: & spm̃ rectum innoua in visceribus meis.

A pure heart create in me, o God, and a perfite spirit renue within me.

Ne ꝓiicias me a facie tua, et spm̃ sãctũ tuũ ne auferas a me

Cast me not away from thy face, and thy holy spirit take not from me.

Redde mihi letitiã salutaris tui, & spiritu principali confirma me.

Restore to me ẏ gladnes of thy saluation, & strengthen me with the principal spirit.

Docebo iniquos vias tuas, & impii ad te conuertentur.

I wyll instruct the wicked in thy waies, and the vngodly shalbe cõuerted vnto the.

Libera me de sãguinib⁹ de⁹ de⁹ salutis meę: & exultabit lingua

Deliuer me from bludshed, o God, the God of my health, & my tong shal exalt

exalt thy righteousnes.
Thou shalt opē my lippes, and my mouth shall shewe thy prayse.
For if thou haddest desired sacrifice, I had surely geuen it, but thou delightest not in hole burntofferynges.
The sacrifice to God is a lowly spirit, o god, thou wilt not dispise a contrite and humble heart.
Deale gently of thy fauorable beneuolēce with Syō, ẏ the walles of Jerusalē may be builded vp
Then shalt thou accept the sacrifice of righteousnes, oblations and hole burntofferynges, thē shal they ley calues vpō thyne aulter.
Glory to the father. &c.

gua mea iustitiā tuā
D ñe labia mea aperies, et os meum annunciabit laudē tuā

Quoniam si voluisses sacrificium, dedissem vtiq; holocaustis non delectaberis.

Sacrificium deo spiritus contribulatus cor contritum et humiliatum deus non despicies.

Benigne fac domine in bona voluntate tua Sion, vt ędificentur muri Hierusalem.

T unc acceptabis sacrificiū iustitię, oblationes et holocausta: tunc imponent super altare tuū vitulos.

Gloria patri. &c.
Sicut

Sicut erat in principio. &c. Amen.

As it was in the beginnyng. &c. Amen.

Psalmus. ci.

Quere la pii ad deum, ab impiis grauiter uexati.

Psalme. ci.

¶ A sore complaint of the godly man, being greuously handeled of the wicked people, & making his mone to almighty God.

Dominē exaudi orōnē meā et clamor meus ad te veniat

LORD heare my prayer, and let my crye come vnto the.

Nō auertas faciē tuā a me, in q̄cūq; die tribulor, inclina ad me aurē tuam.

Turne not thi face from me: when soeuer I am troubled, bow thine eare vnto me.

In quacunq; die inuocauero te, velociter exaudi me.

In what daye soeuer I call vppon the, heare me spedely.

Quia defecerunt sicut fumus dies mei: et ossa mea sicut cremium aruerunt.

For my dayes are vanished as smoke, and mi bones are waxed as drye as a fyre brand.

Percussus sū vt fœnū, et aruit cor meū quia oblitus sū cōedere

I am stricken, and mine hearte is withered lyke haye, so that I haue forgot

got to eat my bread.
With the noyse of my mournyng, my bone cleaueth to my flesshe.
I am like vnto a Pellican of wylderues, & lyke vnto an oule in the house
I haue waked and am like a sparowe solitary in the house top.
All day my enemies reuiled me, & thei that prayssed me, conspired agaynst me.
For I dyd eat ashes as breade, and myngled my drynke with wepyng.
And that because of thy wrathe and indignation, for thou dyddest take me vp and cast me agaist the grounde.
My daies are faded as a shaddowe, and I wythered

edere panem meum.
A voce gemitus mei adhesit os meum carni meæ.

Similis factus sum pellicano solitudinis factus sum sicut nicticorax in domicilio.
Vigilaui, & factus sum sicut passer solitarius in tecto.

Tota die exprobrabāt mihi inimici mei: et qui laudabāt me, aduersū me iurabāt

Quia cinerē tāq; panē māducabā: & potū meū cū fletu miscebam.

A facie iræ indignationis tuæ, quia eleuans allisisti me.

Dies mei sicut vmbra declinauerūt, &

ego sicut fœnũ arui.

Tu autẽ dñe in eternum permanes, & mẽoriale tuũ in gñ: tatiõe et gñrationẽ.

Tu exurgẽs dñe miſereberis Sion: quia tẽpus miſerẽdi eius quia venit tempus.

Qm̃ placuerunt ſeruis tuis lapides eius & terræ eius miſerebuntur.

Et timebunt gentes nomen tuum dñe, et omnes Reges terræ gloriam tuam.

Quia ędificauit dñs Sion, et videbitur in gloria ſua.

Reſpexit in oratiõnem humilium: & non ſpreuit prẽcem eorum.

Scribantur hæc in generatiõe altera, et populus

red like hay.

But thou lorde abydeſt forcuer, and thy memorial is from age to age.

Thou lorde ſhalt ariſe & haue mercy of Syon, for it is tyme to haue mercy, or the tyme is come.

For the ſtones therof delighteth thy ſeruauntes, and they ſhall haue pitie on the grounde therof.

And the people ſhall feare thy name Lorde, & all kynges of the yearth thy glory.

For the lorde hath builded Syon, & ſhalbe ſene in his glory.

He hath regarded ỹ ſpeche of the humble, & hath not diſpiſed their prayer.

Let theſe thinges be writ ten in an other age, & the

people

people that shalbe crea=
ted, shall praise the lorde.
For he hath loked doune
from his high holy place,
the lord hath loked doune
frō heauen vnto ỹ earth.
To heare the waylyng
of them that be captiue,
to lose the sonnes of them
that were slaine.
That they shuld in Sy=
on declare the name of the
Lorde, and his praise in
Ierusalem.
When the people assem=
ble together, & kynges for
to serue the lorde.
In the way he hath hin=
dered my strēgth, he hath
shortened my daies.
Cal me not away in the
middes of my daies, thy
yeares endure for euer.
In the beginnyng thou
lorde

populus qui creabi=
tur laudabit dñm.
Quia prospexit de
excelso sancto suo
dominus de cœlo in
terram aspexit.
Vt audiret gemit?
compeditorum: vt
solueret filios inter=
emptorum.
Vt annuncient in Si=
on nomen domini:
et laudē eius in Hie=
rusalem.
In cōueniēdo popu
los in vnū, & reges
vt seruiant domino
℣ Rñdit ei in via vir
tutis suę, paucitatē
dierum meorū nun=
cia mihi.
Ne reuoces me in di
midio dierū meorū;
in generatione et ge
nerationē anni tui.
Initio tu dñe ter=
ram

Afflixit in
via fortitu
dinē meam,
abbreuia=
uit dies me
os.

tam fundasti, & opera manuum tuarum sunt cœli.

Ipsi peribunt, tu autem permanes: & oēs sicut vestimentum veterascent.

Et sicut operimentum mutabis eos, & mutabuntur: tu autem idem ipse es, & anni tui non deficient.

Filii seruorum tuorum habitabunt, & semen eorum in sæculum dirigetur.

Gloria patri, et filio & spiritui sancto.

Sicut erat in principio, & nunc & semper, & in sæcula sæculorum. Amen.

lord hast layd the founda tion of the yerth, and the wo?kes of thine handes, are the heauens.

They shall perishe, but thou abydest, & they shal al ware old as a gārmēt.

And as a couerig, thou shalt chaunge them, and they shalbe chaūged, but thou art one, & the same and thy yeares shall not fayle.

The sunnes of thy seruauntes shal continue, & they? seede shal stand fast for euer.

Glory to the father, and to the sōne, and to the holy gost.

As it was in the beginnyng, and is nowe, and euer shalbe worlde without ende. Amen.

Psalme. cxxix.

The synner beyng punished for his sinnes, desireth to be deliuered bothe from sinne and punishement.

Out of the deapth I called on ỹ (o lord) Lorde heare my voice.

Let thyne eares geue good heed to the voice of my prayer.

If thou lorde wilt loke straightly vpon sinnes, o lorde who shal abide it?

But with the is mercy, & for thy lawe I haue suffered the, o lorde.

My soule hath abyden in his worde, my soule hath trusted in the lorde.

From ỹ morning watch vnto night let Israel trust in the lord.

For with the lord there is mercy, and with him is

Psalmus.

Peccator ob peccata multatus petit solui a peccato et peccati pena.

De pfundis clamaui ad te domine, domine exaudi vocem meam.

Fiant aures tue intendentes in vocem deprecationis mee.

Si iniquitates obseruaueris dñe, domine quis sustinebit?

Quia apud te ꝓpitiatio est: et ꝓp̃ legē tuā sustinui te dñe.

Sustinuit anima mea in verbo ei⁹ spera uit anima mea in domino.

A custodia matutina vsq; ad noctem, speret Israel in dño.

Quia apud dñm misericordia: et copiosa apud

sa apud eū redēptio
Et ipse redimet Isra
el ex oībus iniquita
tibus eius.
Gloria patri. &c.
Sicut erat. &c. Amē

Psalmus. cxli.

Iustus malis affect⁹
orat vt eripiatur
a malis.

DOmine exau=
di oronē meā
auribus percipe ob=
secrationē meā, in
veritate tua exaudi
me in tua iustitia.
Et non intres in iudi
cium cum seruo tuo
quia non iustificabi
tur in cōspectu tuo
omnis viuens.
Quia persecutus est
inimicus animā me=
ā: humiliauit in ter=
ra vitam meam.
Collocauit me i ob
scuris, sicut mortu=
os sē=

is plenteous redemption
And he will redeme Is=
rael frō al his iniquities.
Glory to the father, &c:
As it was. &c. Amen.

Psalme. cxli.

The iust man beyng in ad=
uersitie, prayeth to be deliue=
red from all euil.

LORD, heare my
prayer, with thyne
eares perceiue my desire,
for thy truth sake, & heare
me for thy righteousnes.
And entre not into iud=
gement with thi seruaūt,
for no person liuing shal
be iustified in thy sight.
For the enemy hath pur
sued my soule, my life in
yearth he hath brought
lowe,
He hath set me in darke=
nes as the dead me of the
worlde

worlde, & my spirit was vexed, my heart was troubled within me.

I remembred the olde daies, I haue studied of al thi workes, & in the dedes of thy hãdes I mused I haue stretched furthe my handes vnto the, my soule vnto the as yearth without water.

Hastely heare me o lord, my spirit hath failed.

Turne not thi face from me, for I shalbe like to men descẽdyng into a pit.

Cause thy mercy to be heard of me betymes, for in the haue I trusted.

Shewe me ỹ way where I may walke, for vnto ỹ haue I lift vp my minde.

Deliuer me frõ my enemies lorde, vnto the haue I fled

seculi, & ãxiatus est ſr̃ mes p̃s me⁹ in me turbatũ est cor meũ

Memor fui dierũ antiquorũ: meditat⁹ sũ in õnib⁹ operib⁹ tuis, et in factis manuũ tuarũ meditabar.

Expãdi manus meas ad te, anima mea sicut terra sine aqua tibi.

Velociꝰ exaudi me dñe, defecit ſpus me

Nõ auertas faciẽ (us tuã a me, et ſimilis ero descendentibus in lacum.

Auditã fac mihi ma ne misericordiã tuã quia in te speraui.

Notã fac mihi viã in qua ambulẽ: quia ad te leuaui animã meam.

Eripe me de ſimicis meis dñe, ad te cõfu

gi

gi, doce me facere volũtatẽ tuã, q̃a deꝰ Sp̃s tuus (meꝰ es tu. bonus deducet me in terram rectam: propter nomen tuum domine, viuificabis me, in equitate tua.

I sled, teache me to do thy will, for thou art my god. Thi good spirit shal cõduct me into the lande of rightfulnes, for thy name sake: Lorde thou shalt reuiue me throughe thyne equitie.

Educes de tribulatione animam meam: in misericordia tua, disperdes omnes inimicos meos.

Thou shalte bryng my soule from trouble, and throughe thy mercy thou shalt destroy al myne enemies.

Et ꝑdes omnes qui tribulant animã meam: qm̃ ego seruus tuus sum.

And thou shalt destroy all that molest my soule, for I am thy seruaunt.

Gloria patri, et filio & spiritui sancto.

Glory to the father, and to the sonne, and to the holy gost,

Sicut erat in principio, & nunc, et semper, & in sæcula sæculorum. Amen.

As it was in the beginnyng, and is nowe, and euer shalbe worlde without end. Amen.

The anthéme.

BEmébre not (o lord God) oure olde iniquities, but let thy mercy spedely pzeuét vs, foz we be bety miserable: helpe vs God our sauiour, and foz the glozy of thy name, deliuer vs. Be mercyful & forgeue vs our sines, foz thy names sake. Let not ỹ wicked people say where is their God: we be thy people & the shepe of thy pasture, we shal geue thãkes to the foz euer, from age to age, we shal set furth thy laude and pzaise. To the be honour, and glozy wozlde without ende.

Amen.

antiphona. Psal. 79.

NE reminiscaꝛis dñe iniquitatũ nostrarum antiquarũ: sed mia tua preueniat nos: sumꝰ enim miserrimi. Adiuua nos deus seruator noster & ꝓpter gloriam nois tui libera nos. Esto nobis pró pitius, & ꝓpter nomẽ tuũ cõdona nobis ꝓccata nostra. Ne dicãt impii, vbi est deus eorũ? Nos autẽ populus tuus, & oues pascuæ tuæ semper gr̃as agemꝰ tibi. A generatione in gn̄ationẽ prouulgabimus laudẽ tuã Tibi honor & gloria in æternum. Amen.

v. 8.

9.

10.

14.

PAter de cœlis deus, miserere nobis

Fili redemptor mundi deus, miserere nobis.

Spiritus sancte deus, a patre filioq; procedens, miserere nobis.

Sancta, beata, & gloriosa trinitas tres personæ et vnus deus, miserere nobis.

Peata virgo Maria mr dei & saluatoris nostri Iesu Christi. Ora pro nobis.

Oēs sancti angeli & archāgeli & oēs sancti beatorum spirituū ordines. Orate pro nobis.

O God the father of heaue: haue mercy vpon vs miserable synners.

O god, the sōne redemer of the worlde: haue merci vpō vs miserable sinners.

O god, the holy goost, procedyng frō the father and the sōne: haue mercy vpō vs miserable sinners.

O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercy vpō vs miserable sinners.

Holy virgyn Mari, mother of God oure sauiour Iesu Christ Pray for vs.

Al holy angels and Archangels, and al holy orders of blessed spirites: Pray for vs.

All holy Patriarkes, & Prophetes, Apoſtles, & Martyrs, Confeſſours & virgyns, and all the bleſſed company of heauen: Pray for vs.

Remembre not lord, our offẽces, nor the offẽces of our forefathers, neither take thou vengeaunce of our ſines, ſpare vs good Lorde, ſpare thy people, whom thou haſt redemed with thy moſt prettous blud, & be not angry with vs for euer.

Spare vs good lorde.

From all euil and miſchief, from ſinne, frõ the crafte & aſſautes of the deuil, frõ thy wrath, and frõ euerlaſting dãnation Good lorde deliuer vs.

Frõ blindnes of heart

Omnes ſancti patriarchę, & Prophetæ Apoſtoli, martires, cõfeſſores, virgines, & omnes beatorum ſpirituum ordines, Orate pro nobis.

Ne recorderis dñe delicta noſtra neq; parentum noſtrorũ neq; vindictam ſumas de peccatis nr̃is parce dñe parce populo tuo quem pretioſiſſimo ſanguine tuo redemiſti, neq; in ęternum iraſcaris nobis.

Libera nos dñe.

Ab oſt malo & ſcelere, a peccato, ab inſidiis & inſultibus diaboli, ab ira & ęterna damnatione.

Libera nos dñe.

A cęcitate cordis, a ſuper-

superbia, vana gloria, hypocrisi, invidia, odio, malicia, & immisericordia.

From pryde, vaineglory, & hypocrisy, from envy, hatred & malice, and all vncharitablenes.

Libera nos dñe.

Good lorde deliuer vs

A fornicatione, & omni peccato mortifero, ab omnibus insidijs mundi carnis & diaboli.

From fornication, and all deadly sinne, & from all the deceiptes of the world the flesshe, and the deuil.

Libera nos domine

Good lorde deliuer vs.

A fulmine, tempestate, plaga, peste, fame, bello, clade, & improuisa morte.

From lightnyng & tempest, from plage, pestilence and famyne, from batayle and murdre, and from sodeyne deth.

Libera nos dñe.

Good lorde deliuer vs.

Ab omni seditione & priuata coniuratione, ab Episcopi Romani tyrannide, & omnibus detestabilibus erroribus eius, ab omni falsa doctrina & heresi, a duritia cordis & contemptu verbi mandatis

From all sedition & pryuy conspiracy, from the tyrany of the bishop of Rome and all his detestable errours, from all false doctrine and heresy, from all hardnes of heart and contempt of the worde and com-

commaundement:
Good lorde deliuer vs.
By the mistery of thi holy incarnation, bi thy holy natiuitie and circuncision, by thy baptisme, fastyng and temptation:
Good lorde deliuer vs.
By thyne agoni & bluddy sweat, by thy crosse, & passion, by thy pretious death and burial, by thy glorious resurrectiō and ascention, by the cōmyng of the holy gost:
Good lorde deliuer vs:
In al tyme of our tribulation, in al tyme of oure wealth, in the houre of death: in the day of iugement:
Good lorde deliuer vs.
We siners do beseche ȳ to heare vs, O lorde God

datiq; tui.
Libera nos dñe.
Per misterium sancte īcarnationis tuę per natiuitatē tuā, circuncisionem, baptismum, ieiunium & tentationem.
Libera nos dñe.
Per angorē tuum, & sanguinolentum sudorē, per crucē & passionē tuam, per preciosam mortē & sepulturā, per gloriosā resurrectionē & ascensionē tuam, per aduētum sancti spūs: libera nos do.
In omnibus rebus aduersis & prosperis, in hora mortis, in die iudicij.
Libera nos dñe.
Peccatores, te rogamus dñe deus audi nos,

nos, vt sanctã catholicã ecclesiam tuã regere & gubernare: i recta via digneris:
Te rogamus audi nos.

Vt regem nrm & gubernatore Henricũ octauũ, famulũ tuũ cõseruare digneris:
Te rogamus. &c.

Vt corillius in fide timore, ac dilectione tui, regere digneris: vt semper tibi fidat, & seper honore gloriaq; tuam querat:
Te rogamus. &c.

Vt defensor & conseruator illius esse velis, & de oibus inimicis victoriam illi donare digneris:
Te rogamus. &c.

Vt nobilẽ reginam Catherinã, i timore

and that it mai please the to rule & gouern thi holy churche vniuersal in the right way: we beseche the to heare vs good lord

That it may please ȳ to kepe Henry the eight, thy seruaunt and our kyng & gouernoure, we beseche the to heare vs good lord

That it may please the to rule his heart in thy faith, feare, and loue, that he mai euer haue affiaũce in the and euer seke thy honour and glory: we beseche the to here vs. &c.

That it may please the to be his defendour and keper, geuing him the victory ouer al his enemies. we beseche ȳ to heare. &c.

That it may please the to kepe oure noble queue

et

Catherine

Catherine in thy feare & loue, geuing her increace of al godlines, honour & chyldren: we beseche the to heare vs good lorde.

That it may please the to kepe and defende oure noble prince Edwarde, & all the kynges maiesties chyldren: we beseche the to heare vs good lorde.

That it may please the to illuminate al bishops. pastours, and ministers of the churche, with true knowledge of thy worde, and that bothe by their preachyng & liuyng, they may set it furth and shew it accordyngly: we beseech the to heare vs good lord

That it may please the to endue the lordes of the counsaile, and all the no-

& dilectione tui cõseruare digneris: atq; oĩs pietatis, honoris, & liberorũ in eremẽtũ tribuas. Te rogamus audi nos.

Vt nobilẽ principẽ nr̃um Edouardũ, & oĩs regiæ maiestatis liberos defendere & cõseruare digneris: Te rogamus audi nos.

Vt episcopos, pastores, & ministros ecclesiæ vera cognitione & intelligentia verbi tui illuminare digneris: idq; tum concionãdo tũ viuẽdo: promoueãt & ex rei dignitate explicent.

Te rogamus audi nos.

Vt regios cõsiliarios, & oẽm nobilitatẽ, gr̃a, sapiẽtia, & intelligen-

telligentia imbuere digneris: Te rogamus audi nos.

Vt magistratus bene ac tuearis, & gratiam illis largiaris, quo æquitatē & veritatem promoueāt Te rogamus audi nos.

Vt omnem populū tuum beare & cōseruare digneris. Te rogamus audi nos.

Vt oīb⁹ nationib⁹ vnitatē, pacē, cōcordiā donare digneris Te rogam⁹ audi nos

Vt nobis cor dare digneris, q̄ amemus & timeamus te, & viuendo diligenter sequamur mandata tua: Te rogamus audi nos.

Vt oī pplo tuo grē in-

bilitie with grace, wisedome and vnderstāding: we beseche ȳ to heare. &c.

That it may please the to blesse and kepe the magistrates, geuyng them grace to execute iustice, & to maynteine trueth: we beseche ȳ to heare vs. &c.

That it may please the to blesse and kepe all thy people: we beseche the to heare vs good lorde.

That it may please the to geue to all nations, vnite peace and concorde: we beseche ȳ to heare. &c.

That it may please the to geue vs an hearte to loue and dread the, & diligently to liue after thy cōmaundementes: we beseche the to heare vs. &c.

That it may please the

to geue to thy people increase of grace, to heare meekely thi worde, and receiue it with pure affection, and to bryng furth the fruites of the spirit: we beseche ꝯ to heare vs, &c.

That it may please the to bryng in to the way of trueth, all suche as haue erred and are deceyued: we beseche ꝯ to heare. &c.

That it may please the to strengthen suche as do stand, and comfort & help the weake hearted, and to raise vp thē that fall, and finally to beate doune Satan vnder oure feete: we beseech the to heare vs &c.

That it may please the to succour, helpe, and cōfort all that be in daūger necessitie & tribulatiō: we

incrementum donare digneris, ād audiēdum pie verbum tuum & ad recipiendū illud sincero affo, & ad fructus spiritꝰ producēdos:

Te rogamus. &c.

Vt deceptos & errantes in viam veritatis deducere digneris.

Te rogamus. &c.

Vt stantes roborare & recreare: & imbecilli animi viros adiuuare, cadentes erigere, satanā deniq; sub pedibus nostris cōterere digneris:

Tē rogamus. &c.

Vt oēs qui i periculis, necessitatibꝰ, anxietatibusq; sūt, iuuare, erigere, recrea-

re,

telligentia imbuere digneris: Te rogamus audi nos.

bilitie with grace, wisedome and vnderstãding: we beseche ẏ to heare. &c.

Vt magistratus bees ac tuearis, & gratiam illis largiaris, quo ęquitatẽ & veritatem promoueãt Te rogamus audi nos.

That it may please the to blesse and kepe the magistrates, geuyng them grace to execute iustice, & to maynteine trueth: we beseche ẏ to heare vs. &c.

Vt omnem populũ tuum beare & cõseruare digneris. Te rogamus audi nos.

That it may please the to blesse and kepe all thy people: we beseche the to heare vs good lorde.

Vt oĩb⁹ nationib⁹ vnitatẽ, pacẽ, cõcordiã donare digneris Te rogam⁹ audi nos

That it may please the to geue to all nations, vnite peace and concorde: we beseche ẏ to heare. &c.

Vt nobis cor dare digneris, q̃ amemus & timeamus te, & viuendo diligenter sequamur mandata tua: Te rogamus audi nos.

That it may please the to geue vs an hearte to loue and dread the, & diligently toliue after thy cõmaundementes: we beseche the to heare vs. &c.

Vt oĩ ppl'o tuo gr̃e in-

That it may please the to

to geue to thy people in-
creaſe of grace, to heare
meekely thi woꝛde, and re-
ceiue it with pure affecti-
on, and to bꝛyng furth the
fruites of the ſpirit: we
beſeche ꝓ to heare vs, &c.
That it may pleaſe the
to bꝛyng in to the way of
trueth, all ſuche as haue
erred and are deceyued:
we beſeche ꝓ to heare. &c.
That it may pleaſe the
to ſtrengthen ſuche as do
ſtand, and comfoꝛt & help
the weake hearted, and to
raiſe vp thē that fall, and
finally to beate doune Sa
tan vnder oure feete: we
beſech the to heare vs &c.
That it may pleaſe the
to ſuccour, helpe, and cō-
foꝛt all that be in daūger
neceſſitie & tribulatiō: we

incrementum dona-
re digneris, ād au-
diēdum pie verbum
tuum & ad recipien
dū illud ſincero affe-
& ad fructus ſpiritꝰ
producēdos:
Te rogamus. &c.
Vt deceptos & er-
rantes in viam veri-
tatis deducere digne
ris.
Te rogamus. &c.
Vt ſtantes robora-
re & recreare: & im-
becilli animi viros
adiuuare, cadentes
erigere, ſatanā deni-
q; ſub pedibus no-
ſtris cōterere digne-
ris:
Te rogamus. &c.
Vt oēs quoſ pericu-
lis, neceſſitatibꝰ, an-
xietatibuſq; ſuis, iu
uare, erigere, recrea-
re,

redigneris: Te ro.

Vt oēs terra mariq; iter facientes, fœminas grauidas, ęgrotantes, teneros īfantes, cōseruare, & misericordiā tuam in captiuos, & in carcere abiectos ostendere digneris:

Te rogamus audi nos.

Vt orbos & viduas defendere, illisq; & oībus derelictis, oppressisq; opem ferre digneris:

Te rogamus audi nos.

Vt omnium hominū misereri digneris:

Te rogamus, &c.

Vt īimicis, psecutoribus, obtrectatoribus nr̄is cōdonare, & illorū corda mutare

besech the to heare vs. &c.

That it may please the to preserue al that trauail by lande or by water, all women labourig of child al sicke persōs and yong children, and to shewe thi pitie vpon all prisoners & captiues: we beseche the to here vs good lorde.

That it may please the to defend and prouide for the fatherlesse children & wydowes, and all that be desolate & oppressed: we besech the to heare vs. &c.

That it may please the to haue mercy vpon all men: we beseche the to heare vs good lorde.

That it may please the to forgeue oure enemyes persecutours, and slaunderours, & to turne their

heartes

heartes: we beseche the to heare vs good lorde.

That it may please the to geue to our vse ỹ kindly fruites of the yearth: so as in due time we may enioy them, and to preserue them: we beseche the to heare vs good lorde.

That it may please the to geue to vs true repentaunce, to forgeue vs all our sinnes, neglygences and ignorauances, and to endue vs with the grace of thi holi spirit, to amẽde our lives according to thi holy worde: we beseche the to heare vs good lord

Sonne of God: we beseche the to heare vs.

Lambe of god, that takest away the sinnes of the worlde:

tare digneris. Te rogamus audi nos.

Vt fructus terræ tẽpestiuos nobis dare, ita vt eos opportuno tẽpore percipiamus ac fruamur, eosq; cõseruare digneris: Te rogamus audi nos.

Vt veram pœnitẽtiam, & peccatorũ, negligẽtiarũ, ignorantiarũ, remissionẽ donare, & sancti spiritus gr̃a, ad vitam nostram secundum sanctum verbũ tuũ emẽdandã, nos imbuere digneris: Te rogamus audi nos.

Filidei: Te rogam⁹ audi nos.

Agnus dei qui tollis peccata mundi:

graũt

Dona

Dona nobis pacem.	Graunt vs thy peace.
Agnus dei qui tollis peccata mundi,	O lambe of god that takest awaye the sinnes of the worlde:
Miserere nostri.	Haue mercy vpon vs.
Christe audi nos.	O Christ heare vs.
Kyrie eleyson.	Lorde haue merci vpō vs
Christe eleyson.	Christ haue merci vpō vs
Kyrie eleyson.	Lorde haue merci vpō vs
Pater noster. &c.	Our father. &c.
Et ne nos inducas in tentationem.	And suffre vs not to be led into temptation.
Sed libera nos a malo Amen.	But deliuer vs from euel Amen.
Versicul.	¶ The verse.
Dñe ne secūdū pctā nr̄a feceris nobis.	O lorde deale not with vs after oure sinnes.
Respons.	The answer.
Neq; secundum iniquitates nostras, retribuas nobis.	Neither reward vs after our iniquities.
Oremus.	¶ Let vs pray
DEus misericors pat̄, qui contriti cordis gemitum nō despi-	O God, mercifull father, that dispisest not ẏ sighyng of a cōtrite harte

heart, nor the desyre of suche as be sorowful, mercifulli assist oure praiers, that we make before the in al oure troubles & aduersities, whē soeuer they oppressē vs. And gratiously heare vs, that those euils, whiche the craft & subteltie of ẏ deuil or mā worketh against vs, be brought to nought, & by the prouidēce of thi goodnes, they mai be dispersed that we thy seruauntes, beyng hurt by no persecutions, mai euermore geue thankes vnto the, in thy holy church. Thorough Jesu Christ our lorde

despicis, nec mœrentium spernis affectū benigne p̄cibus nr̄is adesto, quas in omnibus perturbationib⁹ asperitatibusq; rerum, si quādo nos opprimant, adhibemus: et clemēter ea audi nos, vt ea mala, quę molitiones machinæq; diabolicę aut humanę contra nos intētant, ad nihilum deducātur, & prouidētia benignitatis tuæ dispergantur: vt nos famuli tui nullis in sectationibus lęsi, sēper tibi in ecclesia sācta gratias agamus.

Per Christum dn̄m nostrum.

O lorde, arise, helpe vs, and deliuer vs for thi names sake.

Exurge dn̄e adiuua nos, & libera nos ꝓpter nomē tuum.

O God, we haue hearde with

Deus auribus nr̄is audi-

audiuim⁹, et pres no
sti narrauerũt no=
bis magnifica facta
tua quę gessisti illo=
rũ ętate, & i pręteri
tis antea sæculis.

with our eares, and oure
fathers haue declared vn
to vs the noble worke⁹
that thou diddest in their
daies, and in the old time
before them.

Exurge dñe adiuua
nos, & libera nos p=
pter nomen tuũ.

O lorde, arise, helpe vs,
and deliuer vs for thy ho
nour.

Gloria p̃ri, & filio,
& spiritui sancto.

O lori to the father, the
son, and to the holy gost,

Sicut erat in princi=
pio, & nunc, & sem=
per, & in sęcula sęcu
lorum. Amen.

as it hath bene from the
beginnyng, is, and shalbe
euer world without end.
Amen.

Ab inimicis nr̃is de=
fende nos Christe.

From our enemies de=
fende vs O Christ.

Afflictiones nostras
benigne⁹ aspice.

Gratiously loke vpõ our
afflictions.

Dolorem cordis nr̃i
respice clemens.

Pitifully behold the do=
lour of our heart:

Peccata populi tui
pius remitte.

Mercyfully forgeue the
sinnes of thy people.

Petitiones nostras
mise=

Audurably with merci
heare

heare our praiers.

O sonne of Dauid haue mercy vpon vs.

Both now & euer vouch safe to heare vs Christ: Gratiously heare vs, O Christ: gratiously heare vs O lorde Christ.

The versicle.

O lorde, let thy mercy be shewed vpon vs.

The answere.

As we do put oure trust in the.

Let vs pray.

We hūbly beseche the o father, mercifulli to loke vpō our infirmities, & for the glory of thy name sake turne from vs al those euylles, that we most righteously haue deserued, Graunt this, O lord God, for oure mediatour

sericors exaudi.

Fili Dauid miserere nostri.

Nūc & semper nos exaudire digneris o christe: Exaudi clementer nos o Chr̄e, clement̄ exaudi nos O dn̄e Christe.

Versicu.

Fiat mīa tua domine super nos.

Respon.

Quemadmodū sperauimus in te.

Oremus.

INfirmitates nostras q̄sumus domine pater clemēter respice, & mala omnia quæ iustissime meremur, propter gloriam nominis tui auerte: concede hoc dn̄e mediatoris

toris et aduocati nr̄i Iesu Chr̄i causa. am̄

DEus cui proprium est misereri semper & parcere, petitiones nostras benignꝰ suscipe: & quanq̄ peccatorum vinculis illigamur, misericordię tuę benignitate soluamur. Concede hoc Iesu Christi mediatoris & aduocati nr̄i causa. Amen.

OMnipotens sẽpiterne deus q̄ solus facis mirabilia, dimitte in episcopos nostros & pastores, omnesq; greges illorum fidei commissos, salutarę tuę gratie spiritum: & vt tibi vere placeant perpetuum

atour and aduocate Iesu Christes sake. Amen

O God, whose nature & propertie is euer to haue mercy and to forgeue, receyue oure hūble petition, and though we be tyed and bounde with the chaine of oure sinnes yet let the pytyfulnes of thy great mercy leuse vs for the honour of Iesus Christes sake, our mediatour & aduocate. Amen

ALmighty & euerliuyng God whiche oneli workest great merueiles, send doune vpon our bishoppes & curates, and al congregations cōmitted to their charge the helthful spirit of thi grace and that they may truly please the: powre vppon them

them the continual dewe of thy blessyng. Graunt this (O lorde) for the honour of our aduocate & mediatour Jesu Christ Amen.

tuum, rorem tue benedictionis effunde Concede hoc dñe, mediatoris & aduocati nostri Iesu Christi causa. Amen.

WE besech ẏ o lord, to shew vpō vs thine exceadyng great mercy, whiche no tong can worthely expresse, and that it may please the to deliuer vs from all our sinnes, & also from the paines that we haue for thē deserued. Graunt this (O Lorde) through oure mediatour and aduocate Jesu Christ Amen.

IMmensam quęsumus dñe misericordiam tuam, quam nulla potest lingua digne explicare, nobis ostende: vt a peccatis nostris pœnaq; pro illis debita, benignitate tua liberemur. Concede hoc domine, mediatoris & aduocati nostri Iesu Christi causa. Amen.

GRaunt, we beseche the, O almightye God, that we, in our trouble put oure whole confidence vpō thy mercy, that

COncede quesumus omnipotēs deus, vt qui ī perturbatiōibus nr̄is vniuersā fiduciā ī mīa tua collocamꝰ

præ

præsidio tuo aduersus ingraueſcentes res aduersas defendamur Cõcede hoc dñe deꝰ mediatoris & aduocatinr̃i Ieſu Christi causa. Amẽ.

OMnipotẽs deus qui hoc tẽpore vt vnanimi voce supplicationes nr̃as tibi faciamus, gr̃oſe largitus es: & pmiſisti, si qñ duo aut tres in noſe tuo cõgregati fuerint, vota illorũ te concessurũ, exple voluntates dñe petitionesq; seruorum tuorũ quẽadmodũ ex vsu illorum maximi futurum est: & annue, vt in hoc seculo cognitionem veritatis tuę, in futuro autem vitã æternam habeamus. Amen.

we againſt all aduerſitie be defẽded vnder thi pꝛotection: Graunt this, O lorꝺ God, foꝛ our mediatour and aduocate Ieſu Chꝛiſtes ſake. Amen.

ALmighty GOD, whyche haſt geuen vs grace at this time with one accoꝛde to make oure cõmune ſupplicatiõs vnto the, & doeſt pmiſe, that when. ii. oꝛ thꝛee be gathered in thi name, thou wilt graũt their requeſtes: fulfil nowe, o lorꝺe the deſyres and petitions of thy ſeruauntes, as may be moſt expedient foꝛ them, graũtyng vs in this woꝛlde knowledge of thy trueth & in the woꝛlde to ccme like euerlaſtyng. Amen.

Psalme.cxiiii.

¶ The laude & praise of God through whose benefite we be preserued in aduersitie.

I haue loued, for the lorde will here the voice of my praier.

Forhe hath iclined his eare vnto me, & in my dayes I wyl cal vpon him.

The sorowe of deathe hath compassed me, and the perilles of hel haue entangled me.

I haue founde muche trouble and sorow, and haue called vpon ẏ name of the lorde.

O lord deliuer my solle, merciful lorde, & iust, our

Psalmus.cxiiii.

Laus dei cuius beneficio seruamur in aduersis.

Dilexi, quoniã exaudiet dñs vocem orationis meę.

Quia inclinauit aurem suã mihi, & in diebus meis inuocabo.

Circumdederũt me dolores mortis: & pericula inferni inuenerunt me.

Tribulationẽ & dolorem inueni: & nomen domini inuocaui.

O dñe libera animã meã: misericors dñe & iustus, & deus noster

ker miſeretur.

God is merciful.

C uſtodies paruulos dñs: humiliat⁹ ſum & liberauit me.

The lord preſerueth the ſimple, I was brought lowe, & he deliuered me.

C onuertere aia mea in requiem tuã: quia dñs benefecit tibi.

Turne into thy reſt, O my ſoule for the lord hath done much for the.

Q uia eripuit aiam meã de morte: oculos meos a lachrimis pedes meos a lapſu.

For he hath deliuered my ſoule from death, mine eyes from teares, my fete from ſlidyng.

P laceho domino in regione viuorum.

I ſhall pleaſe the lorde, in the land of the liuyng.

Pſalmus. xl.

Pſalme. xl.

Beatus qui miſeretur pauperes, hunc dñs ad hoſtibus vindicat, & ęternum ſeruet.

Happy is he that hath compaſſion vpon the poore, whom God deliuereth from his enemies, and preſerueth euerlaſtyngly.

B Eatus qui intelligit ſuper egenũ & paupere̅m: in die mala liberabit eũ dominus. P ñs conſeruet eum & vi-

Bleſſed is he that cõſidereth the nedy & the poore: in the euil day the lord ſhal deliuer him. The lorde preſerue hym and

and kepe hym aliue, and make him fortunat in the yearth, & deliuer him not into ẏ wil of his enemies

& viuificet eum: & beatum faciat eum in terra, & non tradat eum in animam inimicorum eius.

The Lorde succur him beyng diseased in his bed all his bed thou hast chāged in his infirmitie.

Dominus opem ferat illi super lectum doloris eiꝰ: vniuersū stratū eius versasti in infirmitate eiꝰ

I sayd, lorde haue merci on me, heale my soule, for I haue trespassid against the

Ego dixi, domīe miserere mei: sana animā meam quia peccaui tibi.

Myne enemyes spake euil vnto me, saying, whē shal he dye, and his name perishe?

Inimici mei dixerūt mala mihi: quando morietur & peribit nomen eius?

And though he came in for to see, he spake vanities, his heart gathered mischief within it selfe.

Et si ingrediebatur vt videret: vana loquebatur, cor eius congregauit iniquitatem sibi.

He went furthe, & spake to the same purpose together.

Egrediebatur foras & loquebatur in idipsum.

Against me did al myne

Aduersū me susurrabant

rabãt omnes inimici mei, aduersũ me cogitabãt mala mihi.

Verbũ iniquũ cõstituerũt aduersũ me: nunqnid qui dormit non adiiciet vt resurgat?

Etenim homo pacis mee in quo speraui, qui edebat panes meos, magnificauit super me supplantationem.

Tu autem miserere mei, & resuscita me, & retribuã eis.

In hoc cognoui quoniã voluisti me: quoniã non gaudebit inimicus meus super me.

Me autem propter innocentiam suscepisti: & confirmasti me in cõspectu tuo in eternum.

Bñdictus

enemies whisper, against me haue they imagined me mischief.

They haue deuised an vntrue saiyng by me, shal he that sleapeth haue no helpe to rise againe.

For the man with whõ I was in peace, in whõ I trusted, whiche hath eaten of my bread, made great meanes to supplãt me.

But thou Lorde, haue mercy on me, and restore me, & I shal requite the.

By this I knowe thou fauourest me, that myne enemy shall not triumph vpon me.

But for myne innocency thou hast defẽded me, and hast made me sure in thy sight for euer.

assed

Blessed be the lorde god of Israel, worlde without ende, be it, be it.

Benedictus dñs deus Israel a sęculo & in sæculum, fiat, fiat.

Psalme. cxlv.

An exhortation to praise god and to put our trust in him and not in men.

Psalmus. cxlv.

Mouemur ad laudẽ dñi deũ & ad sperãdũ in illũ nõ i homes.

PRaise the lorde, O my soule, I shall praise the lord duryng my life, I shal syng praise to my god as long as I liue

LAuda anima mea dominũ: laudabo dominũ in vita mea, psallam deo meo quandiu fuero.

Put not youre trust in princes nor in the childrẽ of men, in whom there is no health.

Nolite confidere in principibus: nec in filiis hominũ, in quibus non est salus.

His spirit shal passe out, and shall returne into his country, in that day shall al his thoughtes perishe.

Exibit spiritus eius & reuertetur in terram suam: in illa die perihunt omnes cogitationes eorum.

Blessed is he whose helper is the God of Jacob, whose hope is in his lord god, whiche made heauẽ

Beat⁹ cui⁹ deus Iacob adiutor ei⁹, spes eius in dño deo ipsius, qui fecit cœlũ &

terrã

terram, mare, & omnia quę in eis sunt.

Qui custodit veritatem in sęculum: facit iudicium iniuriã patiẽtibus, dat escã esurientibus.

Dominus soluit cõpeditos: dominꝰ illuminat cæcos.

Dominus erigit elisos: dominus diligit iustos.

Dominus custodit aduenas: pupillũ & viduam suscipiet & vias peccatorũ dissperdet.

Regnabit dominus in sęcula: deus tuus Syon, in generatione & generationẽ.

and yearth, and sea, and al that be in thein.

Whiche kepeth truth euermore, doth iugement to thẽ that suffre wrong, and geueth meate to the hungry.

The lorde leuseth them that be fettred, the lord geueth light to the blind: The lorde lifteth vp thẽ that be fallen, the lorde loueth the righteous.

The Lorde preserueth strangers, he wil defend the fatherles & wydowe, and will destroy ỹ waies of sinners.

The Lorde thy God o Syon shall reigne euermore from one generatiõ to another.

REquiẽ ęternã dñe dona populo tuo:

LOrde geue thi people eternal rest,

Et

And

And light ꝑpetuall shine on them.

Et lux perpetua luceat eis.

From the gates of hel. Lord deliuer their solles

A porta inferorum: Erued ñe aīas eorū.

I trust to see the goodnes of the lorde.

Credo videre bona domini:

In the land of life.

In terra viuentium.

Lorde heare my praier. And let my crye come to the.

Domine exaudi orationem meam: Et clamor meus ad te veniat.

¶ Let vs pray

Oremus.

O God to whome it is appropryed to bee mercifull euer & to spare, be mercyfull to the solles of thy seruaūtes of eache kynde, and forgeue them all their sines, that they beyng leused frō the bondes of death, may ascende vnto the life euerlastyng, through Christ our lorde.

DEus cui proprium est misereri semper & parcere, miserere animarum famulorum famularumq; tuarū: & oīa ipsorū peccata remitte, vt a mortis viculis soluti, ad vitam ęternam ascendant. Per Christum dñm nostrum. Amen.

O God, the Lorde of pardon, graūt vnto

DEus, oīs remissionis dñs, con-

cede animæ famuli tui N. cuius annuã memoriã hodie recolimus, locum refrigerij, hoc est beatam quietẽ & luminis tui claritatem. Per Christum dñm nostrum. Amen.

the solle of N. thy seruaũt (the yeres mynd of whose death, we haue in remembraũce) a place of rest, the blisful quiet and clerenes of thy light. Through Christ our lorde. Amen.

DEus creator ac redẽptor omnis fidelis populi, cõcede animabus omniũ vere fidelium iã vita defunctorum omniũ peccatorũ remissionẽ: vt piis precibus veniam quam semper optauerunt, a tua benignitate obtineant: qui vẽturus es iudicare viuos & mortuos & seculũ per ignem. Amen.

O God that arte creatour and redemer of al faithful people: Graũt vnto the soules of all true beleuers beyng dead, remission of al their sinnes, that through deuout prayers they may obtayne thy gratious pardon, ỹ they haue alway desired, whiche shalt come to iudge the quicke and dead, and the worlde by fyre.

Fidelium animarũ misereare deus. Amẽ.

God haue mercy on all christen soules. Amen.

Psal-

The

The Dirige.

Psalme.v.

The godly person desireth to be defended of God, that the intentes of his aduersaries may be stopped & that the goodnes of God may be shewed among the godly.

LOrde, geue eare vnto my wordes, vnderstand my clamour.

Hearken vnto the voice of my praier, my king and my god.

For vnto the wil I pray o lorde, earely shalt thou heare my voice.

Earely shal I stande by the, & I shal se that thou art god that hath no pleasure in iniquitie.

For the malitious shall not dwel nere the, neither shall the vnrighteous abyde before thy eyes.

Psalmus.v.

Pius defensionem a deo petit, vt hostium consilia dissipentur, vt dei bonitas inter pios annuncietur.

VErba mea auribus percipe domine intellige clamorem meum.

Intende voci orationis meę: rex meus & deus meus.

Quoniam ad te orabo domine: mane exaudies vocem meam.

Mane astabo tibi, & videbo quoniam non deus volens iniquitatem tu es.

Neq; habitabit iuxta te malignus: neq; permanebunt iniusti ante oculos tuos.

Odisti

Thou

Odisti omnes qui operantur iniquitatem: perdes oēs qui loquūtur mēdaciū.

Thou hatest al that do iniquitie, thou shalt destroy al them that speake lyes.

Virū sanguinum & dolosum abominabitur dñs, ego aūt ī multitudine mīętue

The lord doth abhorre the man that is bluddy & deceitful.

Introibo ī domum tuā: adorabo ad tēplum sanctum tuū ī timore tuo.

But I, through the plēteousnes of thi merci shal enter into thy house, I wil worshyp towardes thy holy tēple in thi feare.

Domine dedut me ī iustitia tua, propter inimicos meos: dirige in conspectu tuo viam meam.

Leade me Lorde in thy righteousnes, because of myne enemies, direct my way in thy sight.

Quoniam non est ī ore eorum veritas: cor eorum vanū est

For in the mouth of thē there is no truth ẏ heart of thē is ful of vanitie.

Sepulchrum patens est guttur eorū: linguis suis dolose agebant, iudica illos deus.

The throt of them is an opē graue, deceitfulli did they with their tonges, iudge them o god.

Decidant a cogitationibus

Let them fall from their imagi-

imaginations, accordyng to the greatnes of their wickednes expel them, for they haue styrred the to angre, O lorde.

onibus suis: secundum multitudinem impietatum eorum expelle eos, quoniã irritauerunt te domine.

And let all reioyse that trust in the, thei shal euer more be glad, & thou shalt dwel among them.

Et lætentur omnes qui sperant in te: in æternum exultabũt & habitabis in eis.

And they shall glory in the, al that loue thy name for thou wilt blesse ẏ righteous.

Et gloriabuntur in te omnes q̃ diligũt nomen tuum: quoniam tu benedices iusto.

Lord, thou hast crouned vs, as it were with a shilde of thy good wil.

Domĩe vt scuto bonæ voluntatis tuæ coronasti nos.

Psalme. lxxvii.

Psalmus. lxxvii.

The goodnes of god toward his people, wherby they be encouraged to trust in God, notwithstãdyng their aduersaries, to reioyse in his ayde and to magnifie him.

Bonitas dei erga suos, vnde ad sperandũ ĩ deo aĩant: vtcũq; fremãt aduersarij & ad glĩandũ in dei ope, & ad ipsũ magnificandum.

The lord is my light, and my helth: whom shal

Dominꝰ illũinatio mea, & salus

Iꝰ mea, quē timebo?	shal I feare?
Dominꝰ protector vitæ meæ, a quo trepidabo?	The lorde is the defēder of my life, of whom shall I be afrayd?
Dum appropiāt super me nocentes vt edant carnes meas.	Thylest the malitious approche vnto me for to deuoure my fleshe.
Qui tribulāt me īimici mei, ipsi īfirmati sunt & ceciderūt.	Myne enemies whiche trouble me, they were made weake, & fell doune
Si consistāt aduersum me castra, nō timebit cor meum.	If thei pitche pauilions against me, my heart shal not feare.
Si exurgat aduersū me prelium, in hoc ego sperabo.	If a battaile rise against me, I shal trust in it.
Vnā petij a domino, hanc requirā, vt inhabitem in domo domini oībus diebꝰ vitę meę.	One thing haue I asked of the lorde whiche I shal require, that I may inhabit in the house of ẏ lorde al the dayes of my life.
Vt videā ‡ voluntatem dñi & visitē templum eius.	That I may se the beautye of the lorde, and may visyt his temple.
Qm̄ abscōdit me in tabera	For he hath hyd me in his

pulchritudinem.

his tabernacle in the euil day, he hath defended me in the secret place of his tabernacle.

tabernaculo suo in die malorum, protexit me in abscondito tabernaculi sui.

He hath exalted me vpō a rocke, and now he hath exalted myne head aboue myne enemies that be about me.

In petra exaltauit me: & nunc exaltauit caput meum super inimicos meos.

And I haue offered in his tabernacle the sacrifice of laud, I shall syng and say a psalme vnto the lorde.

Circuiui & immolaui in tabernaculo eius hostiam vociferationis: cantabo, & psalmum dicam domino.

Heare my voice Lorde, wherewith I haue cryed vnto the, haue mercy on me, and heare me.

Exaudi domine vocem meam qua clamaui ad te, miserere mei: & exaudi me.

Myne hearte hath sayd vnto the, my face hath sought the, lord I shall seke thy face.

Tibi dixit cor meū, exquisiuit te facies mea: faciem tuā domine requiram.

Turne not thy face fro me, do not swarue frō thi

Ne auertas faciē tuā a me: ne declines in

seruaūt

ira

ira a seruo tuo.

Adiutor meus esto: ne derelinquas me, neq; despicias me deus saluaris meus

Quoniã pater meus & mater mea dereliquerũt me: dñs autẽ assumpsit me.

Legem pone mihi domine in via tua: & dirige me in semita recta propter inimicos meos.

Ne tradideris me in animas tribulantiũ me, quoniam insurrexerũt in me testes iniqui, & ‡ mentita est iniquitas sibi.

impieta tem locuti sunt.

Credo videre bona domini in terra viuentium.

Expecta dominum: viriliter age, & confortetur cor tuum, & sustine dominũ.

seruaunt in anger.

Be myne helper, forsake me not, neither dispise thou me, o God my sauiour.

For my father and my mother, haue forsakẽ me, but the lord hath takẽ me

Lorde teache me in thy waye, and leade me in a straight pathe, because of myne enemies.

Deliuer me not to the myndes of thẽ that trouble me, for vniust witnesses haue risen against me and haue spokẽ wickedly.

I trust to se the goodnes of God in the lande of the liuyng

Abyde the lorde, do mãfully, & let thyne heart be strengthed, and abide the lorde.

Psal-

The

Psalme. xli.

The godly man is vexed with them that blaspheme Goddes religion, & beyng pensike, with feruent complaynt openeth his heart to God.

EVen as ỹ Hart lõgeth after ỹ fountaynes of waters, so doth my solle long after the O God.

My solle hath thirsted after god the strong and liuyng God, when shal I come and appeare before the face of god?

My teares were to me dai and night in steade of bread, whilest it is dayly sayd vnto me, where is thy God?

These thynges I haue called to minde, and haue poured furth my solle vn

Psalmus. xli.

Plus ab impijs vexatur: qui dolens queritur apud deũ.

QVemadmodũ desiderat ceruus ad fõtes aquarum: ita desiderat anima mea ad te deus.

Sitiuit ala mea ad deum fontem viuũ: quãdo veniam, & appareho ãte faciem dei?

fortem.

Fuerũt mihi lachrimę meę panes die ac nocte, dum dicitur mihi quotidie, vbi est deus tuus?

Hec recordatus sũ & effudi in me animam meam: qm trã

sibo

Ibo in locum tabernaculi admirabilis, vsq; ad domū dei.

to my selfe, because I shal depart into a place of meruellous habitation, vnto the house of God.

In voce exultationis & cōfessionis, sonus epulantis.

With a voice of gladnes & reioysing like the soūde of one that banketteth.

Quare tristis es anima mea, & quare conturbas me?

My solle, why art thou sorowfull? and why doest thou truble me?

Spera in deo: quoniam adhuc confitebor illi, salutare vultus mei & deus meus.

Trust in God, for I shal euer confesse him whiche is the health of my countenaūce, and my God.

Ad meipsum anima mea conturbata est: propterea mēor ero tui de terra Iordanis, & Hermonii a monte modico.

My solle within my selfe is troubled, therfore I shal haue the in mynde in the land of Iordane, & the litle moūtaine of Hermō,

Abyssus abyssū invocat, in voce cataractarum tuarum.

Depenes calleth vpon depenes, with the noise of thy water courses.

† Omnia excelsa tua & fluctus tui super me transierunt.

All thi raines & thi flouddes haue runne ouer me.

† Or inundationes.

In

The dirige.

In the day the lord hath commaunded his mercy, and in the night, his song is with me.

In die mandauit dominus misericordiã suam, & nocte canticum eius.

My praier to the God of my life, I shal say vnto God, thou art my defender.

Apud me oro deo vite meę: dicam deo susceptor meus es.

Why hast thou forgotten me, and why do I go all sorowful, whyles myne enemy doth afflict me.

Quare oblitus es mei, & quare cõtristatus incedo, dũ affligit me inimicus?

Whyles my bones are broke, mine enemies that haue troubled me, haue cast it in my teathe

Dum confringũtur ossa mea, exprobrauerunt mihi, qui tribulant me inimici mei.

Whyles they say euery day, where is thy God?

Dũ dicũt mihi p singulos dies, vbi est deus tuus?

My soule why arte thou sorowful, and why doest thou trouble me.

Quare tristis es aía mea, & quare conturbas me.

Trust in God, for I shal euer confesse him, whiche is the health of my countenaunce and my God.

Spera in deo: quoniam adhuc cõfitebor illi salutare vultus mei & deus meus

Anti-

The Dirige.

Antiphona.

CRedo videre bona domini, in terra viuentium.

Requiem ęternã dñe dona populo tuo. Et lux perpetua luceat eis.

Pater noster. &c.

Et ne nos inducas in tentationem.

Sed libera nos a malo.

¶ The antheme

I Trust to se ỹ goodnes of the lorde, in the land of the liuyng.

Lorde graũt thy people euerlastyng rest

And let thy euerlastyng light shyne on them.

Our father. &c.

And suffre vs not to bee led into temptacion.

But deliuer vs frõ euil.

Lectioprima.

MAnus tuæ fecerũt me, & plasmauerũt me totum in circuitu, & sic repente præcipitas me? Memento ỹ sicut lutũ feceris me, & in pulverem reduces me. Nõne sicut lac mulsisti me, & sicut caseum me coagulasti?

¶ The first lesson.

THyne hãdes hath made me & fashioned me altogether round about, and wylt thou destroy me sodeynely? O remẽbre: ỹ thou madest me as moulds of the yearth, and shalt bryng me into dust againe, hast thou not put me to gether, as it were milke, and hardned

me

me to cruddes like cheese Thou hast couered me with skine and flesche and toyned me together with bones & sinowes, Thou hast graũted me life and mercy, & the diligent heed that thou tokest on me, hath preserued my spirit.

¶ The antheme.

I knowe that my redemer liueth, & that I, the last daye shall rise from the yearth, & shalbe clad agayne with myne owne skinne, and in mine owne flesche I shal se god whom I my selfe shal se, & myne eyes shal loke vpõ: and non other, this hope is layd vp in my bosome.

¶ The second lesson.

Uerely verely I say vnto you, he that

heareth

stis. Pelle & carne vestisti me, ossibus & neruis compegisti me. Vitam & misericordiam tribuisti mihi, & visitatio tua custodiuit spiritum meum.

Antiphona.

Scio q̃ redẽptor meus vjuit, & in nouissimo die de terra surrecturus sũ, & rursum circundabor pelle mea, & in carne mea videbo deum: quem visurꝰ sum ego ipse, & oculi mei conspecturi sunt & non alius, reposita est hec spes mea in sinu meo.

Lectio secunda.

AMen amẽ dico vobis: qui audit

John. v

dit verbum meum, & credit ei qui misit me, habet vitam æternam, & in iudicium non venit, sed transit, a morte in vitam. Amen amen dico vobis, quia venit hora & nunc est, quando mortui audiẽt vocem filii dei, & qui audierint viuent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso, & potestatem dedit ei iudiciũ facere, quia filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes qui in monumentis sunt, audient vocem filij dei. Et procedent qui bona fecerunt, in resurrectionẽ

heareth my worde, & beleueth on him that sent me, hath euerlastyng life, and cõmeth not into damnation, but passeth frõ deth to life. Verely verely I say vnto you, the houre shal come, and nowe it is when the dead shal heare the voyce of the sonne of God, and they that heare shal liue: for as the father hath life in him selfe, so likewise hath he geuẽ to ỹ sonne to haue life in him selfe, and hath geuen him power also to iudge, because he is the sõne of mã. Marueile not at this, for the hour cũmeth, in ỹ whiche al that are in the graues shall heare the voyce of the sonne of God, And they that haue done good shal

shal come furth vnto the resurrection of life, & they that haue done euil, vnto the resurrection of damnation.

¶ The antheme. i. Thess. iiii

BRethren, we wolde not that ye shoulde be ignorant as cõcerning them, the whiche are fallen aslepe, that ye sorowe not as other do, which haue no hope, For if we beleue that Jesus died & rose agayne, euen so them whiche slepe with Jesus, God shal bring with hun

¶ The third lesson. i. Cor. xv.

BEholde I shewe you a misteri, sothely we shal al rise, but we shal not all be chaunged: In a momẽt, in ỹ twinckling of an eye, at the last trumpe

i. iiii

ctionem vitæ: qui vero mala egerunt, in resurrectionẽ iudicij.

Antiphona.

NOlumus vos ignorare fratres de dormitibus, vt non cõtristemini, sicut & cæteri qui spem nõ habent. Si enim credimus quod Iesus mortuus est, & resurrexit, ita & deus eos qui dormierunt per Iesum, adducet cum eo. i. The. iiij.

Lectio terria.

ECce, mysteriũ vobis dico. Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, i. Cor. xv

culi, Nouissima tuba (canet enim) & mortui resurgent incorrupti, & nos immutabimur, oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in victoria, Vbi est mors victoria tua? Vbi est mors stimulus tuus? Stimulus autem mortis, peccati est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam, Per dominum nostrum Iesu Christum.

trumpe, for the trūpe shal blowe, and the deade shal rise incorruptible, & we shalbe chaūged, for this corruptible must put on incorruption, & this mortal must put on immortalitie: when this corruptible hath put on incorruptiō, and this mortal hath put on immortalitie, thē shalbe brought to passe the saiyng that is written: Deathe is swalowed vp in victory, death where is thy victory? O deth wher is thy sting? The sting of deathe is synne, and the strēgth of synne is ỹ law: But thākes be vnto God whiche hath geuē vs victory, throughe our lorde Iesu Christ.

Anti-

The

¶ The antheme.

O Delyuer me good lorde from eternal death, in ỹ dreadful daye, when that heaué & yearth shalbe moued, and thou shalte iuge the worlde by fyre, This day is the day of ire, of wretchednesse & misery, the great day and very bitter,

Deliuer not to beastes o Lorde, the soules of them that cõfesse the, & forget not at length the soules of thy poore people.

Psalme. xxix.

¶ Thankes ve geuen for health recouered. The goodnes of God is praised, who for a litle aduersitie sendeth muche comfort.

I wyll exalt the, O lorde, for thou hast defended me, & not suffered

Antiphona.

Libera me domine a morte ęterna, ĩ die illa tremenda, quando cœli mouendi sunt & terra: dum veneris iudicare sæculũ per ignem.

Dies illa dies irę: calamitatis & miseriæ dies magna & amara valde.

Ne tradas bestiis animas confitentium tibi, & ne obliuiscaris inęternũ animas pauperum tuorum.

Psalmus. xxix.

Gratũ actio ob recuperatã sanitatẽ, bonitatis dei laus, q̃ leues aduersitates graui mutat solatio.

EXaltabo tedñe qm̃ suscepisti me: nec delecta

sti limicos meos su-
per me.

Domine deus meus
clamaui ad te, & sa-
nasti me.

Domine eduxisti
ab inferno animam
meam: saluasti me a
descendentibus la-
cum.

Psallite domino sã-
cti eius: & confite-
mini memoriæ san-
ctitatis eius.

Qm̃ ira in indigna-
tione eius: & vita in
voluntate eius.

Ad vesperũ demo-
rabitur fletus, & ad
matutinum lętitia.

Ego aut̃ dixi in abũ
dantia mea, nõ mo-
vebor in ętternum.

Dñe in voluntate tua
præstitisti decori meo
vir-

inyne enneinyes to haue
their pleasure vpon me.

O lorde my God I haue
cried vnto the, and thou
hast healed me.

Lord thou hast brought
my soule out of hel, thou
hast preserued me frõ thẽ
that descend into the pit.

Syng vnto the lorde ye
that be his saintes, and
geue thankes with a re-
mẽbrance of his holines.

For ther is wrath in his
displeasure, & life in his
wyll.

At the euening wailyng
shal abide, but in the mor-
nyng, gladnes.

In my welthines I said
I shall neuer more be re-
moued.

Lord, through thi good
wyl thou gauest strength
to

to my beautye.

Thou diddest turne thy face from me, and I was all astonneyed.

Unto the, o lorde, wil I crye, and I wyl pray to my God.

What profite is there in my blud, whē I shal descend into corruption.

Shal dust geue thankes to the? or shall it declare thy trueth?

The lorde hath heard, & hath taken mercy on me, the lorde is made myne helper.

Thou hast turned my sorowe into ioy, thou hast cut of my sake cloth, and hast compassed me with gladnes.

That my glory might sing to the without griefe,

virtutem.

Auertisti faciem tuā a me, & factus sum conturbatus.

Ad te domīe clamabo: & ad deum meū deprecabor.

Quę vtilitas in sanguine meo, dū descēdero ī corruptionē?

Nūquid cōfitebitur tibi puluis, aut ānūciabit veritatē tuā?

Audiuit dominꝰ & misertus est mei: dominus factus est adiutor meus.

Conuertisti planctū meum ī gaudiū mihi: cōcidisti saccum meum, & circundedisti me lętitia.

Vt cātet tibi gloria mea & non compūgar:

O my

gar, domine deus meus in ęternum cõfitebor tibi.

O my lorde, God, I shall euermore geue thankes to the.

Esa. xxxviii.
Gratie agunt ob restitutã valetudinẽ.

Esa. xxxviii.
Thankes for recouery of helth

E Go dixi, in dimidio dierũ meorũ vadã ad portas ĩferi Quęsiui residuũ annorum meorũ: dixi, nõ videbo dominũ deum in terra viuẽtium.

I Sayd, in the middest of my daies I shall go to ẏ gates of hel. I desired the residue of my yeres, I sayd, I shall not se the lord God in the land of the liuyng,

Non aspiciam hominem vltra, & habitatorem quietis. Generatio mea ablata est & conuoluta est a me, quasi tabernaculum pastorum. Precisa est velut a texente vita mea, dum adhuc ordirer, succidit me, de mane vsq; ad vesperã, finies me.

I shall se mã nomore nor him that dwellest in rest: My tyme is taken from me, and folden vp, as the shepherdes tent.

My life is cut of, like a weauers webbe: when I yet begã, he cut me doune from mornyng vntil the night thou wilt make an ende of me.

Spe-

I was

I was in hope vntyll mornyng, but as a Lyon, so he brused al my bones.

Sperabã vsq; ad mane: quasi leo sic contriuit oĩa ossa mea.

From mornyng vntill night thou wilt make an end of me, as a yong swalowe, so shal I chattre, & shal mourne as a doue.

De mane vsq; ad vesperam finies me, sicut pullus hirundinis sic clamabo: meditabor vt columba.

Myne eyen daseled with lokyng on high:

Attenuati sũt oculi mei suspiciẽtes ĩ excelso.

Norde I suffre force, answere for me, what shall I say? or what shal he answere, sins I haue done it

Dñe vĩ patior, rñde ꝓ me: q̃d dicam, aut quid rñdebit mihi, cum ipse fecerim.

I shal remembre all my yeres vnto the, with bitternes of my heart.

Recogitabo tibi oẽs ãnos meos in amaritudine aĩę meę.

Nord if life be thus, and the life of my spirit be after suche sorte, thou shalt correct me, and quicken me, lo, in peace my sorow is most bitter.

Domine si sic viuitur, & in talibus vita spiritus mei, corripies me, & viuificabis me: ecce, ĩ pace amaritudo mea amarissima.

But thou hast deliuered my

Tu autẽ eruisti animam

mã meã vt nõ piret: pieciſti poſt tergũ tuũ oía pctã mea.

Quia non infernus confitebitur tibi, neq; mors laudabit te, non expectabunt, q̃ deſcendunt in lacũ, veritatem tuam.

Viuens viuens ipſe confitebitur tibi, ſicut & ego hodie: pater filiis notam faciet veritatem tuã.

Domine ſalutum me fac: & pſalmos nr̃os cantabimus cunctis diebus vitæ noſtre i domo domini.

Pſalmus. lxx.

Deũ vnicum nr̃um refugiũ oremus, in ipſo ſperemus, ipſũ magnificemus.

IN te domine ſperaui: nõ confundar inæternũ: in iuſticia

mi ſolle that it ſhulde not periſhe, thou haſt caſt behynd thi backe al mi ſines

For neither hell ſhall knowledge the, nor death ſhall praiſe the: they that deſcende into the pit ſhal not loke for thy veritie.

He that is liuyng, the liuyng perſon ſhall knowledge ẏ like as I do now, the father to the childzen ſhall declare thy trueth.

O ſeſerue me, O lorde, & we ſhall ſyng pſalmes in the Lordes houſe all the daies of our life.

Pſalme. lxx.

With God is oure onely refuge, we muſt praye to him, and in him put al our truſt, & him praiſe and magnifie.

IN the, o lorde, haue I put my truſt, let me neuer be cõfounded in

thy

thy righteousnes deliuer me.

iustitia tua libera me.

Incline thine eare vnto me, & make spede to saue me.

Inclina ad me aurē tuam, accelera vt eruas me.

Be vnto me a protectour as God, and as a place of fortresse for to saue me.

Esto mihi in deū protectorē, & in locū munitū vt saluū me facias

For thou art my strēgth and refuge.

Quōm firmamētū meū & refugiū meū estu

Deliuer me, o my God, out of the hand of the sinner, out of the hād of the law breaker, & the vniust,

Deus meus eripe me de manu peccatoris, & de manu cōtra legem agentis, & iniqui.

For thou, o lord, art my patience, thou o lorde, art my hope, euen from my youth.

Quoniam tu es patiētia mea domine: domine spes mea a iuuentute mea.

Throughe the haue I bene holden vp euer syns I was borne, thou art my defendour syns I came furth of mi mothers wōb

In te cōfirmatus sū ex vtero, de ventre matris meę tu es protector meus.

My singyng alway is of the

In te cantatio mea semper,

semper, tãq; prodigiũ factũ ſũ multis, & tu adiutor fortis.

Repleatur os meum laude: vt cantẽ gloriam tuam, tota die magnitudinem tuã.

Ne proiicias me in tempore ſenectutis: cum defecerit virtus mea ne derelinquas me.

Quia dixerunt inimici mei mihi: & q̃ cuſtodiebant animã meam, cõſilium fecerunt in vnum.

Dicentes, deus dereliquit eum: perſequimini & comprehẽdite eum, quia non eſt qui eripiat.

Deus ne elongeris a me: deus meus ĩ auxiliũ meũ reſpice.

the, I am made as a wõder vnto many, but thou art a ſtrong helper.

Let my mouthe be fylled with thy prayſe, that I may ſyng thy glory & thy magnificence all the daye long.

Caſt me not away in the tyme of age, forſake me not when my ſtrength fayleth me.

For myne enemies ſpake againſt me, and they that layd wait for my ſolle, did take their counſelle together,

Saying, God hath forſaken him, perſecute him, and take him, for there is none to deliuer him,

Go not farre from me, o my God, haue regarde to helpe me.

Confun-

Let

Let them be confoūded & perishe that are against my soule: let thē be couered with shame & dishonor, that seke to do me euil.

Cōfundantur & deficiant detrahentes animę meę, operiantur cōfusione & pudore, qui querunt mala mihi.

But I wyl alway trust, and I wil praise the more and more.

Ego aūt semp̄ sperabo: & adiiciā sup̄ omnem laudē tuā.

My mouth shall speke of thy righteousnes & thy saluation all the day.

Os meū annūciabit iustitiā tuā: tota die salutare tuum.

Because I know no lettre, I wyll entre into the strength of the lord: lorde I wyll make mention of thy onely righteousnes.

Quoniam non cognoui literaturam, introibo in potentias domini: domīe memorabor iustitię tuæ solius.

Thou o god hast taught me from my youth hither to, and I shall tel of thy wonderous workes.

Deus docuisti me a iuuētute mea & vsq; nunc, pronunciabo mirabilia tua.

And vnto age and oldenes, o god forsake me not

Et vsq; in senectam & seniū, deus ne derelinquas me.

Catyll I shewe thy

Donec annunciem brachiū

brachiũ tuũ gñratio ni oĩ, quę vẽtura est

strẽgth vnto generations yet for to come.

Potentiam tuam & iustitiam tuam deꝰ, vsq; ĩ altissima quę fecisti magnalia, deꝰ quis similis tibi.

Thi power, & thi righteousnes, o God, vntill the highest marueile, whiche thou hast wrought o god who is like vnto the?

Quantas ostendisti mihi tribulationes multas & malas, & conuersus viuificasti me: & de abyssis terræ iterum reduxisti me?

O what great & euil aduersities hast ẏ shewed me? and yet diddest thou turne & refresh me, yea, & broughtest me againe frõ the depes of the yearth.

Multiplicasti magnificentiam tuam: & conuersus consolatus es me.

Thou haste multiplied vpõ me thi magnificence and thou hast returned and comforted me.

Nam & ego cõfitebor tibi ĩ vasis psalmi veritatem tuam deus: psallam tibi in cythara sanctus Israel.

Therfore wyll I praise the and thy trueth, o God in the iustrumẽtes of musike, vnto the wyl I syng vpõ the harp, whiche art the holye God of Israel.

Exultabũt labia mea cum

My lippes will be fayne

wyeu.

when I syng vnto the, & so will my soule also whiche thou hast redemed.

My tong also shal talke of thi righteousnes al the day long, for thei are confounded and brought vnto shame, that seke to do me euil.

The antheme.

I Am the resurrectiõ and life, he that beleueth in me, yea, although he were dead, yet shal he liue, & whosoeuer liueth & beleueth in me, shal not se euerlastyng death.

Lord haue merci vpõ vs
Christ haue merci vpõ vs
Lord haue merci vpõ vs
Our father. &c.

And suffre vs not to bee led into temptation.

But deliuer vs from euil

cum cantauero tibi, & anima mea quam redemisti.

Sed & lingua mea tota die meditabitur iustitiam tuam: cum confusi & reueriti fuerint qui quærunt mala mihi.

Antiphona.

EGo sum resurrectio & vita, q̃ credit in me, etiã si mortuus fuerit, viuet: et qui viuit & credit in me, mortem non videbit in eternum.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Pater noster. &c.
Et ne nos inducas in tentationem.
Sed libera nos a malo.

R equiē eternā dñe dona populo tuo: Et lux perpetua luceat eis.

Lorde geue thy people eternal rest.
And light ꝑpetuall shine on them.

A porta inferorum, Erue dñe aīas eorū.

Erom the gates of hel.
Lord deliuer their solles.

Credo videre bona domini, In terra viuentium.

I trust to se the goodnes of the lorde.
In the land of life.

Dñe exaudi orōnē Et clamor (meā. meꝰ ad te veniat.

Lorde heare my praier,
And let my crye come to the.

Oremus.

Deus qui nos ꝑ Pauli apostoli tui os docuisti, dedormiētibus in Christo nō dolere: concede nobis quesumus, vt in aduentu filij tui dñi nostri Iesu Christi, & nos ceterique fideles populi omnes qui e vita migrarūt, ad gaudia eterna feliciter

¶ Let vs pray.

O God, whiche by the mouth of S. Paule thyne apostle hast taught vs, not to wayle for them that slepe in Christ: Graūt we beseche the that in the cōmyng of thy sonne our lorde Iesu Christ, bothe we & al other faithful people beyng departed may be gratiousli brought vn-

to the ioyes euerlastyng, which shalt come to iuge the quicke and dead, & the worlde by fire, Amen.

liciter perducamur. Qui venturus es iudicare viuos & mortuos & sęculum per ignem. Amen.

ALmightie eternal God, to whō ther is neuer any prayer made without hope of merci, be mercyfull to the solles of thy seruauntes being departed from this worlde, in the confession of thy name, that they maye be associat to the cōpany of thy saincte. Thorough Christ our lorde Amen.

OMnipotēs æterne deus, ad quem nunq; sine spe misericordiæ preces fundūtur, miserere animarum seruorum tuorū, qui ex hoc mundo decesserunt i tui nominis cōfessione, vt sanctorum tuorū consortio perfruātur. Per Christū dominū nostrū. Amē.

HOrde, bowe thyne eare vnto our prayers, wherin we deuoutly cal vpon thy mercy, that thou wilt bestowe the solles of thy seruaūtes whi-

INclina dne aurem tuam precibus nostris, q̄b⁹ obnixe misericordiam tuam implo-ramus, vt animas famulorum tuorum

quas

quas ex hoc sæculo migrare fecisti ĩ pacis quietisq; loco cõstituas, & sanctorũ tuorum iubeas esse consortes.
Per Christum dominum nostrum. Amen.

che thou hast cõmaunded to departe frõ this world, in the countrey of peace & rest, and cause them to be made parteuers with thy holi seruaũtes. Through Christ our lorde. Amen.

QVęsum⁹ domine vt famulorũ tuorum preces animabus seruorum tuorum prosint, vt eos & a peccatis omnibus purges, & redẽptionis tuæ facias esse participes,
Qui viuis & regnas deus ꝑ oĩa secula sęculorũ.
Amen.

WE beseche the lorde, that ẏ praier of thy suppliaũtes maye auayle to the folles of thy seruaũtes, that thou wilt bothe purge them of all their sinnes, and cause them to be partakers of thy redemption, whiche liuest and reignest God worlde without ende.
Amen.

Fidelium aĩarũ miserere deus. Amen.

God haue mercy on all christen soules.

Hic

This

¶ This psalme is the. A. B. C. of godli loue, the paradice of lernyng, the shop of the holy gost, the schole of trueth. In whiche appeareth howe the saincies of god esteme his holi lawes, how feruently thei be gent vnto thē, howe it greueth them that thei shuld be dispised, howe fruētli they desire to learne them, to walke in them, and to fulfyl them: finally, how the trāsgressours & aduersaries of them shalbe punished & destroyed.

Hic psalmus est alphabetū diuinę charitatis, doctinę paradis⁹, officia spūs sācti, schola veritatis In q̄ apparet quāti ęstimēt pijsctās dei leges, quā ardēt illis īhęreāt, quā egre ferāt illarū contēptū, quam auide illas discāt, vt ī illis ābulēt, deniq̄, ī hoc cōstat, q̄ illarū trāsgressores & hostes puniēt & peribunt.

Blessed are they that be vnspotted in the way, whiche walke in the lawe of the lorde.

Beati immaculati in via, q̄ ābulant ī lege dñi.

Blessed are they ẏ serche his testimonies, that seke him with al their heart.

Beati qui scrutātur testimōia ei⁹, ī toto corde exquirūt eū.

For thei that worke wickednes, haue not walked in his waies.

Non enim qui operantur iniquitatem, in viis eius ambulauerunt.

Tu

Tu mandasti mandata tua custodiri nimis.

Thou haste cōmaunded thi cōmaundementes very straightly to be kept.

Vtinā dirigātur vie mee ad custodiēdas iustificationes tuas.

Woulde God my wayes might be directed to kepe thy iustifications.

Tunc non confundar cum perspexero in mandatis tuis.

Then shal I not be confounded when I shal behold all thy commaundementes.

Confitebor tibi in directione cordis in eo q̄ didici iudicia iusticie tue.

I shal confesse vnto the with a right hart, when I haue lerned ẏ iudgemētes of thy righteousnes,

Iustificationes tuas custodiā nō me dere linquas vsq; quaq;.

I shal kepe thi iustifications, forsake me not vtterly.

IN quo corrigit adolescētior viā suā si custodiēdo sermones tuos.

Wherin doeth ẏ yong mā correct his life? in kepyng of thy wordes.

In toto corde meo exquisiui te, ne repellas me a mandatis tuis.

With al my hart I haue sought the out, put me not away frō thy cōmaūdementes.

In my heart I haue hid thi wordes, that I might not offende the.

In corde meo abscondi eloquia tua, vt non peccem tibi.

O lorde thou art blessed, teache me thy iustifications.

Benedictus es domine: doce me iustificationes tuas.

With my lippes I haue bene telling al the iudgementes of thy mouth.

In labiis meis pronunciaui omnia iudicia oris tui.

I haue had delight in ye wai of thi testimonies, as in al maner of riches.

In via testimoniorũ tuorũ delectat⁹ sũ, sicut i oib⁹ diuitijs.

I wyl be exercised in thi cõmaundementes, and I wyl cõsider thy wayes.

In mandatis tuis exercebor: & cõsiderabo vias tuas.

I wyl study in thy iustifications, I wyl not forget thy wordes.

In iustificationibus tuis meditabor: non obliuiscar sermones tuos.

Bewardthi seruaũt, quicken me, and I shal kepe thy wordes.

Retribue seruo tuo, viuifica me & custodiã sermones tuos.

Open myne eyes, and I shal consider the merueilous thinges of thy lawe,

Reuela oculos meos, & cõsiderabo mirabilia de lege tua,

Incola ego sũ in terra, nõ obscondas a me mandata tua.

Cõcupiuit aĩa mea desiderare iustificatiões tuas ĩ oĩ tẽpore

Increpasti superbos maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium & contẽptũ, quia testimonia tua exquisiui.

Etenĩ sederunt principes, & aduersũ me loquebãtur, seruus autem tuus exercebatur in iustificationibus tuis.

Nam & testimonia tua meditatio mea est, & cõsilium meũ iustificationes tuæ.

Adhesit pauimẽto aĩa mea, viuifica me secundum

verbum

I am a straunger in the land, hide not frõ me thy cõmaundementes.

My solle hath coueted to desire thi iustifications at al tymes.

Thou haste rebuked the proude, cursed are they whiche decline from thy cõmaundementes.

Take from me rebuke & cõtẽpt, for I haue sought after thy cõmaũdemẽtes,

For Princes haue bene set against me, and they spake against me, but thy seruaunt was still exercised in thy iustifications.

For thy testimonies are my meditation, thy iustifications are my counsel.

My soule hath cleaued to the groũd. quicken me accordyng to

thy

thy worde.

I haue shewed my waies: & thou hast heard me, teach me thy iustificatiõs

verbum tuum.

Vias meas annũciaui, & exaudisti me: doce me iustificationes tuas.

Instruct me in the way of thy iustifications, and I shalbe exercised in thy merueylous workes.

Viam iustificationum tuarum instrue me, & exercebor in mirabilibus tuis.

My soule hath slept for werynes, confirme me in thy wordes.

Dormitauit anima mea præ tædio: cõfirma me in verbis tuis.

Remoue frõ me the way of iniquitie, & according to thy lawe, haue mercy on me.

Viam iniquitatis amoue a me: & de lege tua miserere mei.

I haue chose the way of truth, I haue not forgotten thy iudgementes.

Viam veritatis elegi: iudicia tua non sum oblitus.

I haue cleaued to thy testimonies, O lorde, put me not to confusion,

Adhesi testimoniis tuis domine noli me confundere.

I haue runne the way of thy commaundementes, when thou hast enlarged my

Viam mãdatorum tuorum cucurri, cũ dilatasti cor meum.

Legẽ

Lege pone mihi domine viã iustificationũ tuarum, & exquirã eam semper.

Da mihi intellectũ, & scrutabor legem tuã: & custodiã illã in toto corde meo.

Dedue me in semita mãdatorũ tuorum quia ipsam volui.

Inclina cor meũ in testimonia tua, & non in auaritiam.

Auerte oculos meos ne videãt vanitatẽ: via tua viuifica me.

Statue seruo tuo eloquiũ tuũ in timore tuo

Amputa opprobriũ meũ quod suspicatus sũ, quia iudicia tua iocunda.

Ecce cõcupiui mandata

my heart.

O Lorde, set the way of thy iustificatiõs to me for a law, & I wyl euer seke it out.

Geue vnto me vnderstãdyng, and I shal searche thy lawe, and shal kepe it with myne whole heart.

Leade me in the path of thy cõmaundementes, for that haue I desired.

Bowe myne heart into thy testimones, and not into couetousnes.

Turne away myne eyes that they see not vanitie, quicken me in thy way.

Set thy worde vnto thy seruaunt in thy feare.

Put of the rebuke that I am afrayde of, for thy iudgementes be good.

Lo, I haue desired thy com-

cõmaundementes, in thy equitie quicken me.

And let thy mercye come vpon me, O lorde, euen thy helth accordyng to thy promise.

And I shall answere to them that vpbrayde me, for I haue trusted in thy wordes.

And take not the worde of trueth from mi mouth vtterli for I haue muche trusted in thi iudgemẽtes

And I wyll kepe thy lawe alway, worlde without ende.

And I haue walked at large, for I haue sought thy cõmaundementes.

And I spake of thi testimonies in the sight of kinges, & I was not ashamed

And I haue mused on thy

data tua in æquitate tua viuifica me.

Et veniat super nos misericordia tua domine: salutare tuum secũdũ eloquiũ tuum.

Et respondebo exprobrantibus mihi verbum, quia speraui in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis vsq; quaq;, quia in iudiciis tuis supersperaui.

Et custodiã legẽ tuã semper in sæculum & in sæculum sæculi.

Et ambulabã in latitudine, quia mandata tua exquisiui.

Et loquebar de testimoniis tuis in cõspectu regũ, & nõ confundebar.

Et meditabar in mã-

mandatis tuis, quę dilexi.

Et leuaui manꝰ meas ad mandata tua quę dilexi: & exercebor in iustificationibus tuis.

MEmor esto verbi tui seruo tuo in q̃ mihi spem dedisti.

Hæc me consolata est in humilitate mea quia eloquium tuũ viuificauit me.

Superbi inique agebant vsq; quaq; a lege autem tua nõ declinaui.

Memor fui iudiciorum tuorum a sęculo domine, & consolatus sum.

thy commaundementes, whiche I haue loued.

And I haue lifte vp my handes to thi cõmaundemẽtes whiche I haue loued, and I shall be occupied in thi iustifications.

BEmẽbre thy worde to thy seruaunt, in whiche thou hast geuen me hope.

The same hath cõforted me in myne affliction, for thy word hath quickened me.

The proude men haue done wickednes on euery side, but I haue not swarued from thy lawe.

I haue bene myndful of thi iudgemẽtes good lord from the beginnig of the worlde, and haue bene comforted.

I haue fainted because of sinners that forsake thi lawe.

Defectio tenuit me ꝓ peccatoribꝰ derelinquẽtibus legẽ tuã,

Thi iustifications were my songes in the place of my wayfaryng.

Cãtabiles mihi erãt iustificatiões tuę in loco pegrinatiõis męę

In the night season I haue thought of thi name O lorde, and I haue kept thy lawe.

Mẽor fui nocte nominis tui dñe: & custodiui legẽ tuam.

I had this because I serched out thi iustificatiõs.

Hęc facta est mihi: quia iustificationes tuas exquisiui.

O Lorde, thou art my portion, I haue promised to kepe thy lawe.

Portio mea dñe, dixi custodire legem tuam.

I haue besought thi mainteine with all my hearte, haue mercy on me according to thi worde.

Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.

I haue considered my waies, and I haue turned my feete into thy testimonies.

Cogitaui vias meas: & conuerti pedes mẽos in testimonia eius.

I am ready, and am not trou-

Paratus sum & nõ

sum

sũ turbatus vt custodiã mãdata tua.	troubled to kepe thi commaundementes.
Funes peccatorum circũplexi sunt me, & legem tuam non sum oblitus.	The bondes of sinners haue bewrapt me, and I haue not forgotten thy lawe.
Media nocte surgebam ad cõfitendum tibi, super iudicia iustificationis tuę.	I rose vp in the middes of the night to geue thankes, for the iudgementes of thy iustification.
Particeps ego sũ õniũ timẽtiũ te, & custodiẽtium mandata tua.	I am partaker of al that feare the, and of thẽ that kepe thi cõmaundemẽtes
Mia tua dñe plena est terra, iustificationes tuas doce me.	O lorde, the yearth is ful of thy mercye, teache me thy iustifications.
Bonitatem fecisti cum seruo tuo domine, secundum verbum tuum.	Thou hast dealt gẽtly with thi seruaũt O lorde, accordyng to thy worde.
Bonitatem & disciplinam & scientiam doce me, quia in mãdatis tuis credidi.	Teache me goodnes, lernyng and knowledge, for I haue beleued thy commaundementes.

Priusq̃ Before

Before I was humbled, I dyd synne, therfore I haue kept thy worde.

Priusq; humiliarer ego deliq: propterea eloquiū tuū custodiui.

Thou art good & in thy goodnes teache me thy iustifications.

Bonus es tu, & in bonitate tua doce me iustificationes tuas.

The iniquitie of prowd men is multiplied vpon me, but I with al my hole heart shall serche out thy cōmaundementes.

Multiplicata est super me iniquitas superborum: ego autem in toto corde meo scrutabor mandata tua.

Their heart is cōgeled like milke, but I haue thought vpon thy commaundementes.

Coagulatum est sicut lac cor eorum: ego vero legem tuā meditatus sum.

It is good for me, that thou hast hūbled me, that I may lerne thi iustifications.

Bonum mihi quia humiliasti me, vt discam iustificationes tuas.

The lawe of thy mouth is dearer to me, thē thousādes of golde and siluer.

Bonū mihi lex oris tui, super milia auri & argenti.

Thy handes haue made me and four

Manus tuę fecerunt me, & plasmauerūt

fmauerunt me : da mihi intellectum, vt ſciam mandata tua.

med me, geue me vnderſtanding to learne thy cõmaundementes.

Qui timent te videbunt me, & letabuntur, quia ſ verba tua ſuperſperaui.

They that feare the ſhalſe me, & be glad, becauſe I haue truſted muche in thy wordes,

Cognoui dñe quia ęquitas iudicia tua: & ſ veritate tua humiliaſti me.

I knowe O lorde, that thy iudgemẽtes are right & in thy trueth thou haſt humbled me.

Fiat mía tua vt conſolet me: ſecũdũ elo quiũ tuũ ſeruo tuo.

Let thy mercy be to comfort me, accordyng to thy worde vnto thi ſeruaunt.

Veniãt mihi miſerationes tuę, & viuã: quia lex tua meditatio mea eſt.

Let thi mercies come to me, & I ſhall liue, for thy lawe is my ſtudy.

Confundantur ſuperbi, quia iniuſte iniquitatem fecerunt ſ me: ego autem exercebor in mandatis tuis.

Let the proude whiche wrongfully haue done wickednes vnto me, be cõfounded, and I wyll be occupied in thy commaũdementes.

Conuertantur mihi timen-

Let thẽ be turned to me whiche

which feare the, & they that knowe thy testimonies.

timentes te, & qui nouerunt testimonia tua.

Let my heart be immaculat in thi iustitications that I be not confoũded.

Fiat cor meũ immaculatum in iustificationibus tuis, vt nõ confundar.

My soule hath lõged for thy saluation, & I haue trusted muche vnto thy worde.

Defecit in salutare tuũ anima mea & in verbum tuum supsperaui.

Myne eyes haue longed for thy promyse saiyng: whẽ wilt thou cõfort me?

Defecerũt oculi mei in eloquium tuũ: dicentes qñ consolaberis me?

For I am made like a bottel in the smoke, I haue not forgotte thy iustifications.

Quia factꝰ sũ sicut vter in ☩ pruina: iustificationes tuas nõ sum oblitus. fumo.

How many be the dayes of thy seruaũt, when wilt thou geue iudgement of them that persecute me?

Quot sunt dies serui tui? quando facies de persequentibꝰ me iudicium?

The wicked men haue tolde me fables, but not after thy lawes.

Narrauerunt mihi iniqui fabulationes: sed non vt lex tua.

Omnia mãdata tua veritas: iniqui persecuti sunt me, adiua me.

Paulominus consumauerunt me in terra ego autem non dereliqui mandata tua.

Secundũ misericordiã tuã viuifica me & custodiam testimonia oris tui.

In eternum dñe verbum tuũ permanet in celo.

In generatiõe & generationem veritas tua, fundasti terram & permanet.

Ordinatione tua perseverat dies, quoniã omnia seruiunt tibi.

Nisi lex tua meditatio mea esset, tũc forte

All thy cõmaundementes is trueth, wicked men haue persecuted me, succour me.

They had almost made an end of me in the yearth but I haue not forsaken thy cõmaundementes.

Quicken me accordyng to thy mercy, and I shall kepe the testimonies of thy mouth.

O Lorde, thy worde endureth in heauen euerlastyngly.

Thy trueth remayneth from generation to generation, thou hast founded the yearth, & it abydeth.

By thyne ordinaũce the day cõtinueth, for al thinges obey vnto the.

Except thi lawe had bene my meditation, peraduẽture

ture I had perysshed in my trouble.

forte periissem in humilitate mea.

I shal neuer forget thy iustifications, for in them thou hast quickened me.

In æternũ nõ obliuiscar iustificatiões tuas, quia in ipsis viuificasti me.

I am thyne, saue me, for I haue sought out thy iustifications.

Tuus ego sũ saluũ me fac, qm̃ iustificatiões tuas exquisiui

Synners haue awayted me to destroy me, I haue vnderstande thy testimonies.

Me expectauerunt peccatores vt perderent me, testimonia tua intellexi.

I see that all perfection hath an ende, thy cõmaũdemente is very brode.

Omnis cõsummationis vidi finẽ, latum mãdatum tuum nimis.

O Lorde, howe much haue I loued thy lawe, it is my studye all the day long,

Quomodo dilexi legẽ tuam domine, tota die meditatio mea est.

Thou haste made me wyse ouer myne enemies throughe thy cõmaundement, for it is euer with me.

Super inimicos meos prudentem me fecisti mandato tuo, quia in æternum mihi est.

Super omnes doctores meos intellexi, quia testimonia tua meditatio mea est.

I haue perceiued more then all that haue taught me, for thy testimonies were my meditation.

Super senes intellexi, quia mãdata tua quesiui.

I haue perceyued more then aũcient men, because I haue serched thy commaundementes.

Ab omni via mala prohibui pedes meos, vt custodiã verba tua.

I haue kept my feete frõ euery euil way, ỹ I might kepe thy wordes.

A iudiciis tuis non declinaui quia tu legem posuisti mihi.

I haue not declined frõ thy iudgementes, forbecause thou hast set me a lawe.

Quam dulcia faucibus meis eloquia tua: super mel ori meo.

Howe swete be thy wordes vnto my tast, and to my mouthe sweter then hony.

A mandatis tuis intellexi: propterea odiui omnem viã iniquitatis.

I haue taken vnderstãdyng of thy commaundementes, therfore haue I hated euery way of iniquitie.

Lucerna

Thy

Thy worde is a lanterne vnto my fete and a light vnto my pathes.

Lucerna pedibus meis verbum tuum: & lumen semitis meis.

I haue sworne and determined to kepe the iudgementes of thy righteousnes.

Iuraui & statui custodire iudicia iustitiæ tuæ.

O lorde, I am brought lowe on euery side, quicke me accordyng to thi word

Humiliatus sũ vsq; quaq; domine: viuifica me secundũ verbum tuum.

The voluntary offeryuges of my mouthe, make them acceptable, O lorde and teache me thy iudgementes.

Voluntaria oris mei beneplacita fac domine: & iudicia tua doce me.

My soule is euer in my handes, and I haue not forgotten thy lawe.

Anima mea i manibꝰ meis sẽp: & legẽ tuã non sum oblitꝰ.

Sinners haue set a snare for me, and I haue not erred from thy cõmaundementes.

Posuerunt peccatores laqueum mihi: & de mandatis tuis non erraui.

I haue gotten thy testi-

Hereditate acquisi-

ui

ui testimonia tua in
æternum, quia exul-
tatio cordis mei sũt

Inclinaui cor meum
ad faciendas iustifi-
cationes tuas in æternũ
ppter retributionẽ.

INiquos odio ha
bui: & legem tu-
am dilexi.

Adiutor & susce-
ptor meus es tu: & in
verbũ tuũ supsperaui

Declinate a me ma-
ligni, & scrutabor
mandata dei mei.

Suscipe me secũdũ
eloquium tuũ & vi-
uam, & nõ confun-
das me ab expecta-
tione mea.

Adiuua me & salu
ero: & meditabor in
iustificationib⁹ tu-
is semper.

Spreuisti oẽs disce-
dentes

mones by inheritaũce for
euer, because they be the
ioy of my heart.

Bow my heart to do thy
iustifications euermore
for reward.

I Haue hated the wic
ked, & haue loued
thy lawe.

Thou art my helper &
my defender, and I haue
trusted muche in thi word

Oye wicked, bowe from
me, and I shal serche the
cõmaundementes of my
God.

Receiue me according to
thi worde and I shal liue,
and confounde me not o-
therwise then I loke for.

Helpe me, and I shalbe
safe, & I shall be occupied
in thy iustifications euer.

Thou haste dispised all
that

that go from thy iudgementes, for their thoughtes were vniuſt.

dentes a iudiciis tuis, quia iniuſta cogitatio eorum.

I haue reputed all ſiners of the yearth for offenders, therfore haue I loued thy teſtimonies.

Prǫuaricantes reputaui omnes peccatores terræ: ideo dilexi teſtimonia tua.

Stryke my fleſhe with thy feare, for I am afeerde of thy iudgementes.

Confige timore tuo carnes meas, a iudiciis enim tuis timui.

I haue done iuſtice & righteouſnes, delyuer me not to them that falſly blame me.

FEci iudicium & iuſtitiam, non tradas me calumniantibus me.

Receiue thy ſeruaunt into goodnes, let not proud men falſly blame me.

Suſcipe ſeruum tuum in bonũ, non calũnientur me ſuperbi.

Myne eyes are waſted in lokyng for thy helth, and the worde of thy iuſtice.

Oculi mei defecerũt in ſalutare tuum, & in eloquiũ iuſtitie tuę.

Do to thy ſeruaũt accordyng to thi mercy, & teach me thy iuſtifications.

Fac cũ ſeruo tuo ſecundum miſericordiã tuã, & iuſtificationes tuas doce me

I am thy ſeruaunt geue

Seruus tuus ſum ego

gosda mihi intelle=ctum vtſciam teſti=monia tua.

me vnderſtādyng, that I maye knowe thy teſtimo=nies.

Tempus faciēdi do=mine: diſſipauerunt legem tuam.

It is tyme to do, o lord, for they haue broken thy lawe.

Ideo dilexi mādata tua ſuper aurum & Topazion.

Therfore I haue loued thy cōmaundementes a=boue golde and Topaſe.

Propterea ad ōnia mandata tua dirige bar: omnem viam ſquam odio habui.

And therfore I was led to al thy cōmaundement=tes, I haue hated euery wicked way.

MIrabilia teſti monia tua domīe, ideo ſcrutata eſt ea ani=ma mea.

O Lorde, merueilous be thy teſtimonies, therfore my ſolle hath ſer ched them.

Declaratio ſermo=nū tuorū illuminat: & intellectum dat paruulis.

The declaration of thy wordes dothe illumine, & geue vnderſtādyng to the ſymple.

Os meū aperui & at traxi ſpm: quia mā=data tua deſidera=bā

I opened my mouthe & drue in my breth, for I de ſired thy cōmaūdemētes.

Loke vpō me, and haue mercy vpō me accordyng to the iudgement of them that loue thy name.

Aspice in me & miserere mei, secūdum iudicium diligentiū nomen tuum.

Dyrect my goynges accordyng to thy worde, & let no iniquitie reigne ouer me.

Gressus meos dirige secundū eloquiū tuum, & nō dñetur mei omnis iustitia.

Redeme me frō the false blame of mē, that I may kepe thy cōmaūdemētes.

Redime me a calūniis hominū, vt custodiā mandata tua

Lighten thi face vpō thi seruaunt and teache me thy iustifications.

Facie tuā illumina super seruum tuū: & doce me iustificationes tuas.

Mine eyes haue brought furthe streames of water, because they haue not kept thy lawe.

Exitus aquarum deduxerūt oculi mei, quia non custodierunt legem tuam.

RIghteous art thou lord, and righteous is thy iudgement.

IVstus es dñe, & rectum iudiciū tuum.

Thou hast cōmaunded iustice in thi testimonies, and trueth most chiefly.

Mandasti iusticiam testimōia tua, & veritatem tuam nimis

My Tabescere

Tabescere me fecit zelus meus, quia obliti sunt verba tua inimici mei.

Ignitum eloquium tuum vehementer: & seruus tuus dilexit illud.

Adolescentulus sum ego & contemptus: iustificationes tuas non sum oblitus.

Iustitia tua iustitia in æternum: & lex tua veritas.

Tribulatio & angustia inuenerunt me, mandata tua meditatio mea est.

Æquitas testimonia tua in æternum: intellectum da mihi & viuam.

CLamaui in toto corde meo exaudi me domine; iustificationes

My zeale hath caused me to consume, because mine enemies forgat thy wordes

Thy worde is vtterly tried with fyre, and thy seruaunt loued it.

I am young and set at nought, yet haue I not forgotten thy commaundementes.

Thy iustice is iustice euerlastyng, and thy lawe is trueth.

Trouble and heauynes haue encangled me, thy commaundementes are my study.

Thy testimonies be equitie euerlastingly, geue me vnderstandyng and I shal liue.

I haue called with my hole heart, heare me lorde, for I shall serch

thy

thy iustifications.

I haue cryed vnto the, saue me that I may obserue thi cõmaũdemẽtes.

I haue pꝛeuẽted in time & haue cried, foꝛ I haue greatly trusted in thi woꝛdes.

Oy eyes haue pꝛeuented the daunyng of the day, foꝛ to study thy woꝛdes.

Heꝛd heare my voice accoꝛdyng to thi mercy, and quicken me accoꝛdyng to thy iudgement.

They that persecute me haue dꝛawen nigh to wickednesse, and from thy lawe they are gone farre wyde.

Loꝛde, thou art neare at hande and all thy wayes are very trueth.

At the beginnyng I had know-

nes tuas requirã.

Clamaui ad te saluũ me fac, vt custodiã mandata tua.

Pꝛeueni in matutinitate, & clamaui: quia in verba tua supersperaui.

Pꝛeuenerunt oculi mei ad te diluculo, vt meditarer eloquia tua

Vocem meam audi secũdum misam tuã domine, & secundũ iudicium tuum viuifica me.

Appropiquauerũt persequentes me iniquitati: a lege autem tua longe facti sunt.

Prope es tu domine & omnes vie tuę veritas.

Initio cognoui de testimo-

stimoniis tuis: quia in æternum fundastica.

Vide humilitatem meam & eripe me: quia legem tuam non sū obliuus.

Iudica iudiciū meū & redime me: propter eloquiū tuum viuifica me.

Longe a peccatoribus salus: quia iustificationes tuas non exquisierunt.

Mię tuę multę dñe: secundum iudicium tuum viuifica me.

Multi qui persequūtur me & tribulant me: a testimoniis tuis non declinaui.

Vidi prauicantes & tabescebā: quia eloquia tua non custodierunt.

knowledge of thi testimonies, for thou hast established them for euer.

Beholde mi trouble and deliuer me, because I haue not forgotē thy lawe.

Iudge my caule and redeme me, quicken me accordyng to thy worde.

Healthy is farre from sinners, for they haue not searched out thy iustifications.

Thi merci lord is much, accordyng to thy righteousnes quicken me.

Many there be whiche persecute me and trouble me, I haue not swarued from thy testimonies.

I sawe the offenders, & I was astonied, because they kept not thy wordes

Vide

Behold

Behold lord, for I haue loued thy cõmaundementes, quicken me in thy mercy.

Vide quoniam mãdata tua dilexi dñe: in misericordia tua viuifica me.

The beginnyng of thy worde is veritie, all thy iudgementes are iustice euerlastyngly.

Principium verborum tuorũ veritas: inęternũ omnia iudicia iustiçię tuę.

The prices haue persecuted me without cause, and my heart hath bene adrad of thy wordes.

Principes persecuti sũt me gratis: & a verbis tuis formidauit cor meum.

I shalbe glad of thi wordes as he that hath foũd many spoyles.

Letabor ego super eloquia tua, sicut q̃ iuenit spolia multa.

I haue hated iniquitie, and haue abhorred it, but thy lawe I haue loued.

Iniquitatẽ odio habui & abominatus sum: legem autẽ tuam dilexi.

Seuen tymes in the day haue I praised the, because of thi rightwise iudgementes.

Septies in die laudẽ dixi tibi, super iudicia iustitiæ tuæ.

Great peace is to them that

Pax multa diligẽtibus

bus legem tuã: & nõ est illis scandalum.

that loue thy lawe, and they are not offended.

Expectabã salutare tuũ domine: & mãdata tua dilexi.

I loked for thy saluatiõ, O lorde, and loued thy cõmaundementes.

Custodiuit aĩa mea testimonia tua: & dilexit ea vehemẽter.

My soule hath kepte thy testimonies, and hath loued them greatly.

Seruaui mandata tua, & testimonia tua: quia omnes viæ meæ in cõspectu tuo.

I haue kept thy cõmaũdementes & thy testimonies, for all my waies are in thy sight.

APproprĩquet deprecatio mea in conspectu tuo dñe: iuxta eloquium tuum da mihi intellectum.

O LORDE, let my prayer approch nere in thy sight, geue me vnderstãdyng accordyng to thy worde.

Intret postulatio mea in conspectu tuo: secũdum eloquium tuum eripe me.

O Lorde, let my prayer entre into thy sight, deliuer me accordyng to thy worde.

Fructabũt labia mea hymnum, cum docueris me iustificationes

My lyppes shall powre furthe thy praise, when thou haste taught me thy iusti-

tustifications.

My tong shal shewfurth thy wozde, foz all thy cõmaundementes are equitie.

tiones tuas.

Pronunciabit lingua mea eloquium tuũ: quia omnia mandata tua æquitas.

Let thy hande bee ready to helpe me, fozbecause I haue chosen thy cõmaundementes.

Fiat manus tua vt saluet me: quoniam mandata tua elegi.

O lozde, I haue desired thy helth, and thy lawe is my study.

Concupiui salutare tuum dñe: & lex tua meditatio mea est.

My solle shall lyue and pzaise the, and thy iugementes shal helpe me.

Viuet aia mea, & laudabit te: & iudicia tua adiuuabunt me.

I haue wandered like a shepe whiche was lost, O lozde, seke out thy seruaũt foz I haue not fozgotten thy cõmaundementes.

Erraui sicut ouis q̃ periit, quere seruũ tuum domine, quia mãdata tua non sũ oblitus.

De-

Psalm.xxi.

Descriptio passiōis christi seruatoris nostri, & glorie, & regni ipsius.

DEVS, deꝰ meus, respice i me, quare me dereliquisti? longe a salute mea verba delictorū meorū

Deus meꝰ clamabo per diem, & non exaudies, & nocte & * non ad insipientiam mihi.

nō est silentium mihi.

Tu autem in sancto habitas, laus Israel:

In te sperauerūt patres nr̄i: sperauerunt & liberasti eos.

Ad te clamauerunt & salui facti sunt: in te sperauerūt, & nō sunt confusi.

Psalme.xxi.

The discriptiō of the passiō of our sauiour Christ, and of his auauncement and kyngdome.

O GOD, my God, loke toward me, why haste thou forsaken me? far fro my health be the wordes of my complaint.

My God I crye and call to the by daye, but thou hearest me not, & likewise by night and cease not.

But thou dwellest in the holy place, o ẏ worship of

Our fathers tru (israel. sted in the, they trusted, & thou diddest deliuer thē.

They cryed to the, and they were made safe, they trusted in the & they were non confounded.

ego

I truely

I truely am but a worme, & no man, the rebuke of men, and outcast of all the people.

All they yͭ see me, laughe me to scorne, they spake with their lippes & nodded their heades.

Saying, he trusted ī the Lorde, nowe let him deliuer him, let him saue him, for he loueth him.

For thou art he that toke ste me out of my mothers wōbe, and wast my hope frō my mothers brestes, to the I was cast out from my natiuitie.

Thou art my God, frō my mothers wombe, departe not from me.

For tribulation is nere at hand, and ther is none to helpe me.

Ego autem sum vermis & nō homo, opprobrium hominū, & abiectio plebis.

Omnes videntes me deriserunt me, locuti sunt labiis, & mouerunt caput.

Sperauit in dño eripiat eum, saluum faciat eum, quoniam vult eum.

Quoniam tu es qui extraxisti me de vētre, spes mea ab vberibus matris meę, in te proiectus sum ex vtero.

De ventre matris meę deus meus es tu, ne discesseris a me.

Quoniam tribulatio proxima est, qm̄ nō est qui adiuuet.

Circū

C ircũdederũt me vi
tuli multi, tauri pin
gues obsederũt me.

A peruerunt super
me os suũ, sicut leo
rapiens & rugiens.

S icut aqua effusus
sum, & dispersa sũt
omnia ossa mea.

F actum est cor meũ
tanq̃ cera liquescẽs,
in medio ventris mei.

A ruit tãq̃ testa vir
tus mea, & lingua
mea adhesit fauci
bus meis, & in pul
uerem mortis dedu
xisti me.

Q uoniam circũde
derũt me canes mul
ti, concilium mali
gnantiũ obsedit me

F oderũt manus me
as & pedes meos, di
numerauerunt om
nia ossa mea.

M any calues haue cõpas
sed me, & fat Bulles haue
beset me about.

T hei haue set their mou
thes wyde open vpon me
like a Lion rampyng and
roaryng.

I am poured furthe like
water and al my bones be
dispersed asonder.

M y heart is made lyke
meltyng waxe in the mid
des of my belly.

M y strength is dried vp
like a sherde, my tong cle
ueth fast to my rawes, &
thou hast brought me in
to the dust of death.

F or many dogges com
passed me about, the cõn
sel of the wicked haue be
set me.

T hey pearsed my hands
and my feete, they nũbred
all my bones.

They stode staryng and lokyng vpon me, they deuided my garmentes among them, and vpō my coate they cast lottes.

Ipsi vero considerauerūt & īspexerunt me, diuiserūt sibi vestimenta mea & sup vestem meam miserunt sortem.

But thou o Lorde, prolong not thi helpe frō me, loke to my defence.

Tu aūt dñe, ne elongaueris auxiliū tuū a me: ad defensionē meam conspice.

Deliuer mi soule frō the sworde, and myne onely soule frō the power of the dogge.

Erue a framea, deus aīam meā, & de manu canis vnicā meā.

Saue me frō the mouth of the Lyō, and myne humilitie from the hornes of Unicornes.

Salua me ex ore leonis: & a cornibus vnicornium humilitatem meam.

I shall shewe thy name to my brethren, & I shall praise the in the middes of the congregation.

Narrabo nomē tuū fratribus meis: et in medio ecclesię laudabo te.

Ye that feare the Lorde, praise ye him, all ẏ whole seede of Jacob glorify hī

Qui timetis dominū laudate eū, vniuersū semen Iacob glorificate eum.

Let all the seede of Israel feare him, for he dispised

Timeat eū omne semen Israel, qm̄ non spreuit

spreuit nec despexit deprecationē pauperis. Nec auertit faciem suā a me, & cum clamārem ad eum exaudiuit me.

Apud te laus mea in ecclesia magna, vota mea reddam in cōspectu timentium eum.

Edent pauperes & saturabuntur, & laudabunt dominum qui requirunt eum: viuent corda eorū in seculum seculi.

Reminiscetur & cōuertentur ad dominum, vniuersi fines terræ.

Et adorabunt in cōspectu ei⁹ vniuerse familiæ gentium.

Quoniā domini est

pised not, nor disdayned not the prayer of ye poore. Nor he turned not his face away from me, and when I cryed vnto him he heard me.

The shal I praise in the great cōgregation, I wil perfourme my vowes in the sight of thē that feare him

Poore men shal eat, and shalbe satisfied, and they shall praise the lorde that seke after him, their hartes shal liue world without ende.

All the coastes of ye yerth shal remēbre them selfes, and shalbe conuerted to the lorde.

And all nations of people shal do worship in his sight.

For the kyngdome is

the lordes, and he shall rule the people.

All suche as be fatte vpon the yearth haue eaté & worshypped, al that shal descende into the yearth, shal fal doune i his sight.

And my solle shall liue to him, and my seed shal serue him.

The generation to come shalbe shewed to the lord, & the heauens shal shewe his iustice to the people that shalbe borne, whiche the lorde hath made.

regnū: & ipse dominabitur gentium.

Manducauerunt, & adorauerūt oēs pingues terræ: in conspectu eius cadent oēs, qui discendunt in terram.

Et anima mea illi viuet: & semen meum seruiet ipsi.

Annunciabitur domino generatio vēstura, & annunciabūt cœli iustitiam eius populo qui nascetur, quem fecit dominus.

Psalmus. lxix.

Querela Chri & ipsius ecclesiæ de grauib⁹ afflictionibus. Oratio p liberatione, hostes deimaledicuntur. Grāru actio p ope impetrata.

Saluū me fac deꝰ qm intrauerunt aquę vsq; ad animā meā.

Psalme. lxix.

The complaint of Christ and his churche of their great aduersities. A feruent praier for deliueraunce. The aduersaries of God be cursed. An heartye thākes geuyng for helpe obteyned.

Saue me o God, for the waters are entred vnto my soule.

Infixus sũ in limo ꝓfũdi, & nõ est substã(tia.

I sticke fast in the depe myre, where no groũd is.

Veni in altitudinem maris: & tẽpestas dimersit me.

I am come into the depe of the sea, & tempest hath ouerwhelmed me.

Laborauiclamans, raucę facte sunt fauces meæ: defecerunt oculi mei, dũ spero in deum meum.

I haue trauailed criyng my throte is made hoarse mi sight hath failed whil I trusted in my God.

Mltiplicati sũt sup capillos capitis mei q̃ oderũt me gratis.

They that hate me without a cause are mo thẽ the heares of my heade.

Confortati sũt qui persecuti sunt me inimici mei iniuste: quę nõ rapui, tũc exsoluebam.

They that are mine enemies & haue persecuted me giltles, are mighty, I payed then the thynges that I neuer toke.

Deus tu scis ĩsipientiã meam: & delicta mea a te nõ sunt abscondita.

God, thou knowest my simplenes, and mi fautes are not hyd from the.

Non erubescant in me, qui expectãt te domine: domĩe virtutum.

Let not them that trust in the O lorde GOD of hostes, be ashamed for mi cause.

Non

Let

Yet not those that seke the be cõfoũded, through me, o lord God of Israel.

For I haue suffered reproke for thy sake, shame hath couered my face.

I am become a straũger vnto my brethren, and an altaũt vnto my mothers children.

For the zeale of thyne house hath eaten me, and the rebukes of them that rebukẽ the, are fallen vpõ me.

I chastened mi selfe (me. with fastyng, & that was turned to my reproke.

I put on an heare coate also, and they tested vpõ me.

They that sate in the gate spake against me, & they ỹ dranke wyne made songes vpon me.

Non confundantur sup me, qui querũt te deus Israel.

Quĩ propter te sustinui opprobriũ, operuit confusio faciem meam.

Extraneus factus sũ fratribus meis, & peregrinus filiis matris meę.

Quĩ zelus domus tuę comedit me, & opprobria exprobrantiũ tibi, cęciderunt super me.

Et operui in ieiunio aiam meã, & factũ est ĩ oppbriũ mihi.

Et posui vestimẽtũ meũ cilicium, & factus sũ illis ĩ parabolam.

Aduersum me loquebantur qui sedebant in porta, & in me psallebant q̃ bibebant vinum.

Ego vero orationē meam ad te dñe, tēpus beneplaciti de⁹.

But lorde I make my prayer vnto the my tyme of thy good wil o God.

In multitudine mīe tuæ exaudi me, in veritate salutis tuę.

Heare me in the multitude of thy mercy, in the trueth of thy saluation.

Eripe me de luto vt nō infigar: libera me ab his qui oderunt me, & de profundis aquarum.

Take me out of ỹ myre that I sticke not, deliuer me frō thē that hate me, & out of the depe waters.

Non me demergat tēpestas aquæ, neq; absorbeat me profundū: neq; vrgeat super me puteus os suum.

Let not the tempest of water drowne me, neither let the depe swalowe me vp, & let not the pyt shut her mouth vpon me.

Exaudi me dñe qm̄ benigna est mīa tua: secūdū multitudinē miserationum tuarum respice in me.

Heare me o lorde, for thy mercy is kynde, loke vpō me according vnto ỹ multitude of thy mercies.

Et ne auertas faciē tuam a puero tuo: qm̄ tribulor, velociter exaudi me.

And turne not thy face from thy seruaunt, for I am in trouble, heare me spedely.

Intende aīæ meæ, & libera

Take heede to my soule and

and saue it deliuer me be-
cause of myne enemies.

Thou knowest my re-
proofe, my shame, and my
dishonour.

All thei that trouble me
are in thy sight, my heart
hath loked for rebuke & wretchednes.

I loked for some to bee
heauy with me, and there
was none to comfort me,
and I founde none.

They gaue me gale to
eate, & when I was thir-
sty, they gaue me bitter
drinke.

Let their table be made
a snare to them, and a re-
ward, and an occasion of
fallyng.

Let their eies be blided
that thei see not, and euer
bow doune their backes,

libera eã; ppt inimi-
cos meos eripe me.

Tu scis improperiũ
meũ et cõfusionem
meã, & reuerentiam
meam.

In cõspectu tuo sũt
oẽs q̃ tribulãt me: im-
properium expecta-
uit cor meum: & mi-
seriam.

Et sustinui q̃ simul
cõtristaretur & non
fuit: & qui consola-
retur, & non inueni.

Et dederunt in escã
meam fel: & in siti
mea potauerũt me
aceto.

Fiat mensa eorũ co-
rã ipsis in laqueum:
& in retributiones,
& in scandalum.

Obscurentur oculi
eorum ne videant,
& dorsum eorũ sẽ-
per incurua.

Effunde

Effunde super eos ira-
tam tuam: & furor
iræ tuę comprehen-
dat eos.

Fiat habitatio eorũ
deserta: & in taberna
culis eorum nõ sit,
qui inhabitet.

Quẽ quem tu per-
cussisti persecuti sũt:
& super dolorẽ vul
nerum meorum ad-
diderunt.

Appone iniquitatẽ
super iniquitatẽ eo-
rum: & non intrent
in iustitiam tuam.

Deleantur de libro
viuentium: & cum
iustis nõ scribãtur.

Ego sum pau-per &
dolẽs, salus tua de-
suscepit me.

Laudabo nomẽ dei
cum

Powze out thyne indig-
nation vpõ them, and let
thy wrathfull displeasure
take holde on them.

Let their habitation be
voide, and no mã to dwel
in their tentes.

For they haue perse-cu-
ted him whom thou hast
smitten, and they haue en
treased the payne of my
woundes.

Lay vpõ them wicked-
nes vpõ wickednes, and
let them not entre into thi
righteousnes.

Let them be wyped out
of the boke of the liuyng.
and let them not be writ-
ten with the iust.

I am pooze & sozowful,
thy health O God hath
taken me vp.

I will praise the name of
God

God with a song, & magnifye him with prayse.

cum cantico, et magnificabo eū ī laude.

And it shall please God better than a yong Bullocke that beareth hornes and houes.

Et placebit deo sup vitulū nouellū, cornua producẽtem & vngulas.

Let the poore consydre & be glad, seke after God, & your soule shal liue,

Videāt pauperes & lætẽtur, quærite deū & viuet aīa vestra.

For the lord hath heard the poore, and hath not dispised his prysoners.

Quoniā exaudiuit pauperes dns: et vinctos suos non despexit.

Heauen & yearth prayse him, the sea and all that creapeth in them.

Laudẽt illū cœli, & terra, mare, et omnia reptilia in eis.

For god shal saue Syō, and the Cyties of Juda shalbe builded.

Quoniam deus saluam faciet Syon, & ædificabuntur ciuitates iudæ.

And thei shal dwel ther and they shall inherit it.

Et habitabunt ibi, et hæreditate acquirent eā.

The posterite also of his seruauntes shal possesse it.

Et semen seruorū eius possidebit eam: et qui diligunt nomē eius habitabunt in ea.

& they that loue his name shal dwel therin.

Psal. lxxxvii.

Querela hominis pii grauiter et absq; omni solatio vexati.

DOmine deus salutis meę, i die clamaui, et nocte corā te.

Intret in conspectu tuo oro mea, inclina aurē tuā ad prē meā

Quia repleta est malis aīa mea, et vita mea inferno appropinquauit.

Aestimat⁹ sū cū descendentibus in lacum, factus sū sicut homo sine adiutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris quorū nō es memor plius: & ipsi de manu tua repulsi sunt.

Posuerūt me i lacu inferiori,

Psalme. lxxxvii.

A grieuous complaint of the godly person, extremely vexed with diseases and persecution and that without any comforte.

O Lorde God of my helth, I haue cryed day and night before the.

Let my praier entre into thy presence, bowe thyne eare vnto my praier.

For my soule is full of aduersities, & my life draweth nigh vnto hel.

I am counted as one of them that go doune into the pit, and I am as a mā without helpe, and free among the dead.

Lyke vnto them that be wounded and lye in the graue, whom thou remēbrest nomore, and are put away from thy hand.

They haue layde me in the

the lower pyt in darke places and in the shadow of death.

inferiori, in tenebrosis et in vmbra mortis.

Thyne indignation is sast vpon me, & thou hast layde vpõ me all thy wawes.

Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

Thou haste put awaye myne aquaintaũce farre from me, they take me as abhominable.

Longe fecisti notos meos a me: posuerunt me abominationem sibi.

I am betrayed, I cãnot get furth: my sight wared dimme for lacke.

Traditus sum et nõ egrediebar: oculi mei lãguerũt præ inopia.

Lord, I called vpõ the, the whole daye, vnto the I haue stretched out my handes.

Clamaui ad te dñe tota die: expãdi ad te manus meas.

Wylt thou shewe wonders to ỹ ded, or shall the Physicions rayse men againe to praise thee?

Nunquid mortuis facies mirabilia? aut medici suscitabunt, et cõfitebunt tibi?

Shal any mã shewe thy mercy in the graue, & thy truth

Nunquid narrabit aliquis in sepulchro misericordiã tuã, et veritatem

veritatem tuā i perditionem.

trueth in destruction?

Nūquid cognoscēt in tenebris mirabilia tua, et iustitia tua in terra obliuionis?

Shall thy wonderous workes be knowen in the darke, and thy righteousnes in the lande of forgetfulnes?

Et ego ad te dñe clamaui, et mane oro mea preueniet te.

And I haue to the cried O lorde, and earely shall my praier come before the

Vt quid dñe repellis ‡ oronē meā, auertis faciē tuā a me

animam

Lorde, doest thou reiecte my solle, and turnest thou thy face fro me?

Pauper sum ego et in laboribus a iuuētute mea: exaltatus aūt humiliatus sum et conturbatus.

I am poore and in trauailes euen frō my youth and when I was exalted I was casten doune and troubled.

In me transierūt ire tue, et terrores tui cōturbauerūt me.

Thy wrath hath passed ouer me, and thi terrours haue troubled me sore.

Circundederunt me sicut aqua tota die, circundederunt me simul.

They came roūde about me al day like water, and compassed me together.

Elongasti a me amicum

My louer and frend hast thou

thou put farre from me, and mine acquaintaunce for my wretchednes.

cum, & proximum, & notos meos a miseria.

Psalme. ii.

The rage of ỹ people against Christ. Christ is ordeined a king of his father. Rulers be exhorted to godly knowledge.

Psalmus. ii.

Impetus populi cõtra Chrm. Chꝛus a pre rex statuit. Rectores exitantur ad scientiam dei.

Why hath the Heathen raged? & why hath the people imagined vayne thynges?

QVare fremuerũt gentes, & ppli meditati sũt inania?

The kinges of the yerth stode vp, and the rulers came together against the lorde, and against his Christ.

Astiterunt reges terꝛ, & principes conuenerunt in vnũ, adversus dñm: & adversus Christũ eius.

Let vs breake their bondes asonder, and let vs cast awaye their yoke frõ vs.

Dirumpam⁹ vincula eorum: & proiiciamus a nobis iugũ ipsorum.

He that dwelleth in heauen shall laugh them to

Qui habitat ĩ cœlis irridebit eos: & dominus

minus subsannabit eos.

Tunc loquetur ad eos in ira sua, & in furore suo conturbabit eos.

Ego autē constitutus sum rex ab eo super Syon montem sanctum eius, prædicans præceptum eius.

Dñs dixit ad me, filius meus es tu, ego hodie genui te.

Postula a me, & dabo tibi gentes hæreditatem tuā, & possessionem tuam terminos terræ.

Reges eos in virga ferrea: & tanquā vas figuli confringes eos.

Et nunc reges intelligite: erudimini qui iudi-

scorne, and the lorde shal haue them in derision.

Then he wil speake vnto them in his wrath, and vexe them in his sore displeasure.

I truely am made kyng of him, ouer Syō his holy hil, preachyng his precept.

The lorde sayde to me, thou art my sonne, this day haue I begotten the.

Aske of me, and I shall geue the, the Gentiles for thyne inheritaunce, and the vtter part of ỹ yearth for thy possession.

Thou shalt rule them with an yron rodde, and breake them in peces like a potters vessel.

And nowe, ye kynges vnderstād, be learned ye

that iudge the yearth.
Serue the lord in feare, and reioyce to him with reuerence,
Get discipline, that the lord be not angry, and ye perishe frō the right way When his anger shalbe kyndled for a short whyle blessed are all they that trust in him.

iudicatis terram.
Seruite domino ī ti more: & exultate ei cum tremore.
Apprehendite disci plinam nequando i= rascatur dñs, & pe= reatis de via iusta.
Cum exarserit ī bre ui ira eius, beati om nes qui confidunt in eo.

Psalme. lviii.

The prayer of Christ for him selfe & for his brethren, against his persecutours.

Psalmus. lviii.

Oratio Chri pro sę & fratribus, contra persecutores suos.

DEliuer me frō my enemies o mi god deliuer me frō them that rise against me.
Deliuer me frō the wor= kers of wickednes, saue me frō the bludshedders.
For lo thei haue catched

ERipe me de ini micis meis de⁹ meus, & ab in= surgētibus in me li= bera me.
Eripe me de operā= tibus iniquitatem: & de viris sanguinum salua me.
Quia ecce cęperunt

asam

mam meã: irruerunt in me fortes.

my soule, stoute men haue assaulted me.

Neq; iniquitas mea neq; peccatum meũ dñe: sine iniquitate cucurri & direxi.

There is no iniquite nor faut in me, O lorde, without iniquite haue I rũne and directed my way.

Exurge I occursum meum, & vide: & tu dñe deus virtutum deus Israel.

Arise to succour me and loke, and thou lorde God of might, God of Israel.

Intende ad visitandas oẽs gentes: non miserearis oĩb⁹ qui operãtur iniquitatẽ Conuertẽtur ad vesperã, & famem patientur vt canes: & circuibũt ciuitatẽ.

Styre to visit al the gẽtiles, haue mercy of none that worke iniquitie.

They shalbe conuerted at euen, & shalbe as hungry as dogges, and shall compasse about the citie.

Ecce loquẽtur I ore suo, & gladius in labiis eorum: quoniã quis audiuit?

Lo, thei wil speake with their mouth, and a swerde is in their lippes, for who hath heard?

Et tu domine derideb is eos: & ad nihilum deduces omnes gentes.

And thou Lorde shalte haue thẽ in derision, and thou shalt bryng al Gentiles to naught.

For-

My

My strength I shall ascribe to the, for thou arte God my defendoure, my God, his mercy wyll preuent me.

Fortitudinem meã ad te custodiã: quia deus susceptor meus, deus meus, mia eius prꝛeueniet me.

God sheweth me howe I shuld deale with myne enemies, kil them not lest my people myght forget. Scatter them abrode by thy might, and put them doune O lord my protectour.

Deus ostendit mihi super inimicos meos: ne occidas eos ne quando obliuiscantur populi mei. Disperge illos i virtute tua: & depone eos, protector meus domine.

For the synne of their mouth, & for the wordes of their lippes, let thē be taken in their pride.

Delictum oris eorũ sermonem labiorũ ipsorum, & comprꝛhendantur in superbia sua.

For their blasphemye & lyyng, thei shalbe notified to be destroyed.

Et de execratione & mẽdatio annũciabũtur i cõsũmatione.

In the wrath of distruction and they shal not remayne, & they shal know that God hath rule ouer

In ira cõsummationis & non erunt: & scient, quia deus dominabitur Iacob, &

finiũ

omniū finiū terræ.

Jacob and ouer all the coastes of the worlde.

Conuertẽtur ad vesperam, & famẽ patientur vt canes & circuibunt ciuitatẽ.

They shalbe conuerted at euen, and shalbe as hungry as dogges & shal compasse aboute the citie

Ipsi dispergẽtur ad manducãdum: si vero nõ fuerint saturati, & murmurabũt.

They scatter abrode for meate, yf they haue not ynoughe, they wyll murmur.

Ego autem cãtabo fortitudinem tuã: & exaltabo manè miam tuam.

As for me, I wyll syng of thy power, and praise thy mercye betyme in the mornyng.

Quia factus es susceptor meus & refugiũ meum in die tribulationis meæ.

For thou haste bene my defendour, and refuge, in the day of my trouble.

Adiutor meus, tibi psallã, quia deus susceptor meus es, deus meus misericordia mea.

Unto the O my helper, wyll I syng, for thou O God arte my defendour, my God, my mercy.

The passio of our sauiour Jesu Christ, written by sainct. John.

IESUS went furth with his disciples ouer ẏ broke Cedrō, where was a garden, into the whiche he entred with his disciples. Judas also (which betraied him) knew the place, for Jesus oftētimes resorted thither with his disciples, Judas than after that he had receiued a band of mē & ministers of ẏ high priestes and pharisies, came thyther w̄ lanterns & creshetes, & weapons. Thā Jesus knowyng al thinges that shulde come on him, went furthe & sayde vnto them, whō seke ye? They

Passio seruatoris nostri Iesu Chr̄i secundum Iohannē.

EGressꝰ est Iesus cū discipulis suis trans torrentē Cedron, vbi erat hortus, in quem introiuit ipse & discipuli eius. Sciebat autem & Iudas qui tradebat eum, locū: quia frequenter Iesus cōuenerat illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, & a pontificibꝰ & phariseis ministros: venit illuc cum laternis & facibus & armis. Iesꝰ itaq; sciēs oīa quæ ventura erāt super eū, processit & dixit eis. Quem queritis?

Respondérũt ei: Iesum Nazarenum. Dixit eis Iesus: Ego sum. Stabat autem & Iudas qui tradebat eum, cum ipsis. Vt ergo dixit eis, ego sum: abierunt retrorsum: & ceciderunt in terram. Iterum ergo interrogauit eos: Quem q̃ritis? Illi dixerunt, Iesum Nazarenum Respondit Iesus: dixi vobis quia ego sum: si ergo me quæritis, sinite hos abire: Vt ipleretur sermo quẽ dixit: quos dedisti mihi, non p̃didi ex eis quemq̃. Simon ergo Petrus habens gladium: eduxit eum, & percussit pontificis seruum, & abscidit auriculã eius dexterã. Erat aũt nomẽ serui Malchus

answered him, Jesus of Nazareth, Jesus said vnto thẽ, I am he, Judas also whiche betraied him stode with them. But assone as he had sayd vnto them, I am he, they went backewardes and fell to groũde. And he asked thẽ agayne, whom seke ye? They sayd, Jesus of Nazareth, Jesus answered, I sayde vnto you, I am he, yf then ye seke me, let these go their waye, that the saiyng might be fulfilled whiche he spake: of them whiche thou gauest me, haue I not loste one. Simõ Peter had a swerd and drewe it, and smote the high prestes seruaũt and cut of his right eare: The seruãtes name was Malcus

Malcus. Thã sayd Jesꝰ vnto Peter: put vp thy swerde ī the sheath. Wilt thou not ꝙ I shal drynke of the cup whiche my father hath geuē me? That the cõpany & the captaine of the ministers of the Jewes toke Jesus & bound him, & led him awaye to Anna first, for he was fatherinlaw vnto Caiphas whiche was ꝙ high priest the same yeare. Cayphas was he that gaue counsel to the Jewes, that it was expedient ꝙ one mã shuld dye for the people. And Symõ Peter folowed Jesus & another disciple, the disciple was knowen of the high priest, & went in with Jesꝰ into the palys of ꝙ high priest, but Peter

n.b. stode

Malchus. Dixit ergo Iesus Petro: mitte gladium tuum in vaginam. Calicem quem dedit mihi pater, non vis vt bibã illum? Cohors autẽ & tribunus & ministri Iudeorum comprẽhenderunt Iesũ, & ligauerunt eum, & adduxerunt eum ad Annam primũ.; erat enim socer Caiphę, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Iudæis: Quia expedit vnum hominẽ mori pro populo. Sequebatur autem Iesum Simõ Petrus, & alius discipulus. Discipulus autem ille erat notꝰ pontifici, & introiuit cũ Iesu ī atrium pontificis: Petrus

autem

autem stabat ad ostium foras. Exiuit ergo discipulus alius, qui erat notus pontifici, & dixit ostiariæ, & introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem serui & ministri ad prunas, quia frigus erat, & calefaciebant se. Erat autem & cum eis Petrus stans & calefaciens se. Pontifex ergo interrogauit Iesum de discipulis suis, & de doctrina eius. Respondit ei Iesus: Ego palam locutus sum mundo, ego semper docui in Synagoga, & in templo

stode at the dooze without Than went out the other disciple whiche was knowen vnto the high prieſt, & spake to the damosel ỹ kept the dooze, & brought in Peter. Thã saide ỹ damosel ỹ kept the dooze vnto Peter, art not thou one of this mãs disciples to? He denied it, & said, I am not: The seruaũtes & the ministers stode there, and had made a fyze of coales foz it was colde, and they warmed thẽ selues, Peter also stode among thẽ and warmed him selfe: Thã ỹ high prieſt asked Iesu of his disciples & of his doctrine, Iesu answered hi. I spake opẽly i the woꝛld I euer taught in the Synagoge

nagoge and in the tẽple, whither al ỹ iewes resort & in secret haue I said nothyng: why askest thou me? Aske thẽ which hard me what I said vnto thẽ. Beholde, thei cã tel what I sayd: whã he had thus spoken, one of the ministers whiche stoode by, smote Jesus on the face, saiyng: ãswerest thou the high priest so? Jesus answered him: If I haue euil spoken, beare witnes of euil, if I haue wel spoken, whi smitest thou me? And Annas sẽt him boũd vnto Cayphas the high priest. Sp̃inõ Peter stode & warmed him selfe. And they sayde vnto him, art not thou one of his disciples too? He denied it, & sayd,

plo quo omnes Iudæi conueniunt, & in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis, ecce hi sciunt quæ dixerim ego. Hæc autem cum dixisset, vnus assistens ministrorum dedit alapam Iesu, dicens: Sic respondes pontifici? Respondit Iesus: Si male locutus sum: testimonium perhibe de malo: si autem bene, quid me cędis? Misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans & calefaciens se. Dixerũt ergo ei: Nunquid & tu ex discipulis eius es? Negauit ille, & dixit

xit, non sum. Dixit ei vnus ex seruis pō tificis, cognatus ei⁼ ius, cuius abscidit Petrus, auriculam. Nonne ego te vi⁼ di in horto cum illo? Iterum ergo ne⁼ gauit Petrus, & sta⁼ tim gallus cantauit. Adducunt ergo Ie⁼ sum a Caipha ī prę torium. Erat au⁼ tem mane, & ipsi non introierunt in pretorium, vt non contaminarētur: sed vt manducarēt pa⁼ scha. Exiuit ergo Pilatus ad eos fo⁼ ras, & dixit, Quam accusationem affer⁼ tis aduersus homi⁼ nem hunc? Respōderunt, & dixerunt ei: Si non esset hic malefactor, non tibi tradidisse⁼ mus eum.

sayd, I am not. One of the seruaūtes of the high prȝiest his cosen whose ear Peter smote of, said vnto him: Dyd not I se the in the garden with him? Peter denied it againe, & im mediatly the cocke crewe Than led they Jesus frō Cayphas into the hal of iudgement, it was in the mozning, & they them sel⁼ ues went not into ȳ iudge ment hal, lest they shulde be defiled, but that they might eate the Paschal laimbe. Pylat then went out vnto them and sayd: what accusatiō bring you against this man. They answered and sayd vnto him, if he were not an euil doer, we wolde not haue deliuered him vnto the.

Dixit Than

Than sayde Pylat vnto thē. Take ye him, & iudge him after your owne law Than the iewes said vnto him. It is not lawfull for vs to put any man to death, that the wordes of Jesus might be fulfilled, whiche he spake, signifiyng what death he shulde dye. Than Pylat entred in to the iudgment hal againe, and called Jesus, & sayde vnto him, art thou the kyng of Jewes? Jesus answered, saiest thou that of thy selfe, or dyd other tel it the of me? Pilat answered. Am I a Jewe? Thyne owne nation and high prestes haue deliuered ỹ vnto me, what hast thou done? Jesus answered: my kyngdome is not of

Dixit ergo eis Pilatus. Accipite eum vos, & secūdum legem vestram iudicate eum. Dixerunt ergo ei Iudæi. Nobis non licet interficere quemq̄. Vt sermo Iesu implerētur quem dixit, significans qua morte esset moriturus. Introiuit ergo iterum in prętoriū Pilatus, & vocauit Iesum, & dixit ei. Tu es rex Iudeorum? Respōdit Iesꝰ: A te metipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Iudæus sum? Gens tua & pontifices tradiderunt te mihi. Quid fecisti? Respondit Iesus: Regnum meum non est de hoc

mundo

mundo: si ex hoc mundo esset regnū meum, ministri mei vtiq; decertarent vt non traderer Iudęis: nunc autem regnum meum nō est hinc. Dixit itaq; ei pilatus: Ergo rex es tu? Respondit Iesus. Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, vt testimoniū perhibeam veritati. Omnis qui est ex veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exiuit ad Iudæos, et dixit eis: Ego nullam inuenio in eo causam. Est autem cōsuetudo vobis vt vnum dimittam vobis in pascha.

of this worlde, if my kingdome were of this worlde then wolde my ministers surely fight, that I shuld not be deliuered to the Iewes but now is my kyngdome not frō hence. Pilat sayd vnto him, art thou a kyng than? Iesus answered: Thou sayest that I am a kyng, for this cause was I born, and for this cause came I to ỹ world that I shulde beare witnes vnto the trueth. And all that are of the trueth, heare mi voice. Pilat said vnto him, what is truth? And when he had sayde that, he went out againe vnto the Iewes, & sayde vnto thē: I fynd in him no cause at all, ye haue a custome that I shulde deliuer

liuer you one lose at Easter: wil ye that I lose vnto you the kyng of iewes, Thã cried thei all againe saiyng, not him but Barrabas: That Barrabas was a robber. Than Pylat toke Jesus and scourged him. And the soudiers wound a croune of thornes and put it on his head, and dyd on him a purple garment, and said Hayle kyng of the iewis, and thei smote him on the face. Pylat went furthe againe, & said vnto them, Beholde I bryng him furth againe to you, that ye maye knowe ỹ I fynde no faute in him. Than came Jesus furthe, wearyng a croune of thorne, & a roobe of purple: And

scha. Vultis ergo dimittam vobis regẽ Iudeorum? Clamauerunt rursum omnes, dicentes: Non hunc, sed Barrabã. Erat autem Barrabas latro. Tunc ergo apprehendit Pilatus Iesum, et flagellauit eum. Et milites plectentes coronam de spinis imposuerunt capiti eius: et veste purpurea circundederunt eũ, et dicebant: Aue rex Iudęorum. Et dabant ei alapas. Exiuit iterum Pilatus, et dicit eis Ecce adduco vobis eum foras, vt cognoscatis quia in eo nullam inuenio causã. Exiuit ergo Iesꝰ foras: portans coronam spineam, et purpureũ vestimẽtũ. Et

Pilatus dicit eis: Ecce homo. Cum ergo vidissent eum pontifices & ministri, clamabant dicentes: Crucifige, crucifige eum. Dixit eis Pilatus: Accipite eum vos, & crucifigite. Ego enim non invenio in eo causam. Respōderunt ei Iudæi: Nos legem habemus, & secūdum legem debet mori, quia filium dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit: & ingressus est prætorium iterū, & dicit ad Iesum: Vnde es tu? Iesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? Nescis quia potestatē habeo crucifigere

Pylat sayd vnto them, beholde the man. Whā the high pryestes & ministers sawe him they cried saying. Crucifie him, crucifi him. Pilat said vnto thē: Take ye him and crucify him for I find no cause in him. The Jewes answered him, we haue a law, & by the lawe he ought to dye, because he made him selfe the sonne of God whan Pylat hearde that saying, he was the more afrayd, and went againe into the iudgement hal, & sayd vnto Jesus, whence art thou? But Jesus gaue him no answere. Thā said Pylat vnto him. Speakest thou not vnto me? knowest thou not that I haue

haue powerto crucify the and haue power to delyuer the? Jesus answered. Thou couldest haue no power at al against me except it were geuen the frō aboue. Therfore he that deliuered me vnto ỹ hath the more sinne. And from thēce furth sought Pylat meanes to deliuer hym, but the Jewes cried, sayyng: yf thou let hym go, thou art not Cesars frēd, for who so euer maketh hym selfe a king, is against Cesar. Whē Pilat heard that saying, he brought Jesus furth & sate doune to geue sētence, in a place called the Pauement, but in the Hebrue Gabbatha It was Pasch eue, about the sixt hour, And he sayd

cifigere te, & potestatem habeo dimittere te? Respondit Iesus: Non haberes potestatem aduersus me vllam, nisi tibi datum esset desuper.

Propterea qui me tradidit tibi, maius peccatum habet.

Et exinde quærebat Pilatus dimittere eum, Iudei autem clamabant dicentes: Si hunc dimittis nō es amicus Cæsaris: omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones adduxit foras Iesū & sedit pro tribunali in loco qui dicitur Lithostrotos Hebraice autem Gabbatha. Erat autem parasceue paschę ho

ra quasi sexta, & dicit Iudeis: Ecce rex vester: Illi autem clamabant: tolle tolle crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigã? Responderunt pontifices: Non habemus regem nisi Cęsarem. Tunc ergo tradidit eis illum, vt crucifigeretur. Susceperunt autem Iesum, & eduxerũt eũ. Et bajulans sibi crucem, exiuit in eũ qui dicitur Caluarię locũ, hebraice autem Golgotha, vbi crucifixerunt eum, & cũ eo alios duos, hinc & hinc, medium autẽ Iesum. Scripsit autẽ & titulum Pilatus: & posuit sup crucẽ. Erat autem scriptũ Iesus Nazarenꝰ rex Iudęorum. Hunc ergo

vnto the Iewes. Behold your king, but they cryed away wt hym, away with him. Pilat said vnto thẽ. Shal I crucifi your kige? The high prieſtes answered, we haue no king but Ceasar. Then delyuered he him vnto thẽ to be crucified. And they toke Iesus & led hym away, & he bare his crosse, and went furth to a place called the place of dead mens sculles (whiche is named in Hebrue Golthatha) wher they crucified hym. And with him .ii. other, on eyther syde one, & Iesus in the middes. Pilat wrote a title, & put it on ỹ crosse. The writing was, Iesus of Nazareth kyng of the Iewes. This title redde

many of ỹ Jewes, for the place where Jesus was crucified, was nigh to the citie. And it was wrytten in Hebrue, Greke and Latine. Then sayd the high priestes of the Jewes to Pilat, wryte not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pilat answered: what I haue writtē, that haue I wrytten. Than the souldiers, when they had crucified Jesus, toke hys garment and made iiii. partes, to euery souldier a part, & also his coat The coate was without seame, wroughte vpon throughout And thei said one to an other, let vs not deuide it, but cast lottes, who shall haue it. That

go titulum miſerī Iudęorum legerunt quia prope ciuitatem erat locus, vbi crucifixus erat Iesus Et erat ſcriptum græce, latine, & hebraice. Dicebant ergo Pilato pontifices Iudęorum: noli ſcribere, rex Iudęorum: ſed quia ipſe dixit, rex ſum Iudęorum. Reſpondit Pilatus: Quod ſcripſi ſcripſi. Milites ergo cum crucifixiſſent eum, acceperunt veſtimenta eius & fecerunt quatuor partes, vnicuiq; militi partem & tunicā: Erat autem tunica inconſutilis, deſuper contexta per totum. Dixerunt ergo ad inuicem: Non ſcidamꝰ eā, ſed ſortiamur de illa cuius ſit,

Vt scriptura impleretur dicens: partiti sunt vestimẽta mea sibi, & super vestem meam miserunt sortem. Et milites quidem hęc fecerunt.

Stabant autem iuxta crucem Iesu mater eius, & soror matris eiꝰ, Maria vxor Cłophę & Maria Magdalene. Cum vidisset ergo Iesus matrem, & discipulum stantem quem diligebat, dicit matri suę: Mulier ecce filius tuus: Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eã discipulꝰ in suã. Postea sciens Iesus quia omnia consummata sunt, vt consummaretur scriptura, dixit;

the scripture might be fulfilled, whiche layeth: they parted my rayment amõg thẽ, and on my coate dyd they cast lottes. And the souldiers did this in dede

¶ There stode by ȳ crosse of Jesus, his mother and his mothers sister, Mari the wife of Cleophas and Mari Magdalene. Whẽ Jesus sawe his mother and the disciple stãdyng, whom he loued, he sayde vnto his mother. Wo[illegible]nã beholde thy sonne. Then sayd he to the disciple: beehold thy mother: and frõ that houre ȳ disciple toke her for his owne. After that when Jesus perceyued that al thinges were perfourmed, that ȳ scripture might be fulfilled: he

sayd

sayd, I thirst. Ther stode a vesselful of vinegre by. Then they filled a spõge with vinegre, & wound it about with ysope & put it to his mouth. Assoone as Jesus had receyued of ỹ vinegre, he sayd: It is finished, & bowed his head & gaue vp the goost. The Jewes then bycause it was the Sabboth euen, that ỹ bodyes should not remayne vpõ ỹ crosse on the Sabboth day (for that saboth daye was an high day) besought Pilat that their legges might be broken, and that they myght be taken downe. Then came the souldyers and brake the legges of the fyrste, and of the other, which was crucified with

dixit: Sitio. Vas autem erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes obtulerunt ori eius. Cum ergo accepisset Iesus acetum, dixit. Consummatum est. Et inclinato capite tradidit spiritum. Iudæi ergo (quoniã parasceue erat) vt non remanerent in cruce corpora sabbato, (erat enim magnus dies ille sabbati) rogauerunt pilatũ, vt frãgerentur eorum crura, & tollerentur. Venerũt ergo milites, & primi quidem fregerunt crura, & alterius qui crucifixus est cum eo.

Iesum

A d Iesum autẽ cum venissẽt, & viderũt eum iam mortuum non fregerunt eius crura, sed vn⁹ militum lancea latus eius aperuit, & cõtinuo exiuit sanguis & aqua: Et qui vidit, testimonium perhibuit, & verum est testimonium ei⁹ Et ille scit quia vera dicit, vt & vos credatis. Facta sunt enim hęc, vt scriptura impleretur. Os non comminuetis ex eo. Et iterum alia scriptura dicit: Videbunt in quem transfixerunt.

Post hæc autem rogauit Pilatum Ioseph ab Aromathæa (eo quod esset discipulus Iesu, occultus autem propter metum Iudæorũ) vt tolle-

Jesus. But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges but one of the souldiers with a speare thrust hym into the side, & furthwith came there out blud & water, & he that sawe it bare recorde, and his record is true, & he knoweth that he sayeth trueth, that ye myght beleue also, for these thynges were done that ỹ scripture shuld be fulfilled, ye shal not breke a bone of him. And again an other scripture sayth. They shall se him, whom they haue pyed. After Joseph of Aromathia (whiche was a disciple of Jesus: but secretly for feare of the Jewes) besought

Pilat

Pilat, that he might take doune the body of Jesus. And Pilat gaue hym licence: And there came also Nicodemus whiche at the beginyng came to Jesus by nyght, & brought of Myrrhe & Aloes myngled together, aboute an C. pounde weyght. Then toke they ỹ body of Jesu & wouñd it in linẽ clothes, with the odours, as ỹ maner of ỹ Jewes is to bury And in ỹ place where Jesus was crucifyed, was a garden, & in the garden a newe sepulchre, wherein was neuer man layed. There layed they Jesus bicause of ỹ Jewes Sabboth euen, for the Sepulchre was nigh at hand.

tolleret corpus Iesu. Et permisit Pilatus Venit autem & Nicodemus qui venerat ad Iesum nocte primum ferens mixturam myrrhę & aloes quasi libras cẽtum. Acceperunt autem corpus Iesu & ligauerunt illud linteis cum aromatibus, sicut mos est Iudęis sepelire. Erat autem in loco vbi crucifixus est, hortus, & in horto monumentum nouum, in quo nõdum quisq̃ positus erat. Ibiergo propter parasceuen Iudęorum, quia iuxta erat monumẽtum, posuerunt eũ.

Preca-

Precatiões de passiõe seruatoris nostri xp̃i

Bñdict⁹ sit p̃r et filiꝰ & spiritꝰ sanctus.

Laudèmꝰ et extollamꝰ eũ ad oẽm etnitatẽ

Prayers of the passion of our sauiour Christ.

Blessed be the father, and the sonne, and the holy gost.

Let vs prayse him & exalt him worlde without ende.

I. OMnipotes deus & cœlestis paternia & bonitas tua immensa atq; ifinita est. Nulla nr̃a dignitas, sed miseri cordia tua cõmouit te, vt filium tuum vnigenitũ & ꝑternum ad nostram naturam susc̃ipiendam, in mundum demitteres, vti (quẽ admodum constitutum abs te & per omnium prophetarum tuorum ora q̃ ab initio mundi fuerant, predictũ est,) sacramentum in ea redẽptiõis & salutis nostre

ALmighty God, our heauenly father, thy mercy & goodnesse is infinite, and wout measure. It is thy mercy, & no goodnes that was in vs whiche moued the to send into the world thyne onely begotten eternal sonne, to take our nature vpõ him, and therin to worke the mistery of our redẽption and saluation, accordyng as thou haddest appoynted, and haddest spoken before by the mouthes of al thy prophetes, which were from the

the begynnyng. And it was thy blessed wyll, thy mercy & goodnes towardes vs, that thy heauenly sõne did suffre persecutiõ trouaile and aduersite, betrayed of his owne frẽd & disciple Judas, was trayterously takẽ and caried away, to be falsly accused, and vniustly condemned to be cruelly bet & scourged. And finally, with most scornefull rebukes, to be put to most painfull and shamefull death that coulde be deuised.

All this O heauenly father was done through thy mercy and blessed wil for our sakes not onely to answere & satisfy thy iust wrath and angre whiche we had deserued both for the

nostrę efficeret. Misericordia tua & bonitate, sancta tua erga nos voluntate effectum est vt cœlestis filius tuus multas ęrumnas, graues calamitates & diras miserias sustineret, ab amico & discipulo Iuda prodere tur, proditoris in modũ caperetur, abducere tur, falso accusare tur, in iuste cõdemnaretur crudelit verberaretur & flagellaretur, conuitiis deniq; contumelio sissimis iactat⁹, morte oĩum acerbissima atq; ignõinioſissima afficeret. Hęc tu nra causa pr cœlestis effecisti mĩa ac sacrosctã volũtate tua ĩduct⁹ nõ modo ad iustam irã in dignationẽq; tuã placãdã, quã tũ

pri

primorum parentū offensa cōmeriti sumus tum sanctorum mandatorum tuorum preuaricatione quotidie commeremur, sed etiam, vt in gratiam tecum fauoremq; redeamus, vt donis tuis cœlestib⁹ imbuamur, vt omnes vitæ nostrę dies tibi in sanctitate & iustitia seruiamus, Vt gratuito denicq; passionis charissimi filii tui beneficio, & sāctissimi sanguinis precio participes fiamus infinitę & inexplicabilis glorię tuę beatitudinisq; cœlestis. Itaq; precamur abs te pater cœlestis, effunde super nos spiritum sanctū tuum, guberna corda nostra, vt clare videamus, & cōstāter fidamus

the offences of oure fyrst parentes, and yet dayly do deserue by transgressyng thy holy cōmaundemētes, but also to restore vs again vnto thy grace and fauoure, to indue vs with thy heauenly giftes that we myght serue the in holines and righteousnes al ỹ dayes of our life. And finally to make vs by the free benefite of thy derely beloued sōnes passyon, and the price of his most precious blud, partakers wt him of thyne infinite & vnspeakable glory & blisse in heauē. Wherfore o heauēly father, we beseche the poure vpō vs thyne holy spirit, & make vs in our heartes clearly to se, & most stedfastly to

beleue

beleue this thyne infinite gratious goodnes shewed and geuen vnto vs by thyne owne sonne our sauiour Jesus Christ: and with this belefe, make vs to put our cõfidence and hope of saluation in hym whom thou hast appointed to be oure onely redemer & sauiour. Make vs alway to rendre vnto the most hũble & hearty thãkes for thine incõprehensible mercy and goodnes towardes vs. Finally, make vs to professe the death of thy dearely beloued sõne, in renoũsyng & forsakyng all sinne, ẏ we may plainely appeare to rise with him in newnesse of life, in rightousnes, innocency, & altrue holines

fidamus huic tuę affluenti bonitati per filium tuum seruatorem nostrum Iesum Christũ datę & demonstrate, hacq; fiducia effice vt omnẽ fidutiam spemq; salutis in illo ponamus, quẽ tu vnicum redẽptorẽ seruatorẽq; nostrum esse voluisti. Effice, vt pro tua incõprehẽsa erga nos bonitate & misericordia, humillimas & maxime volũtarias meritas tibi debitasq; gratias agamus, effice deniq; sic nos mortẽ charissimi filii tui in repudiando ꝓpulsandoq; peccato ꝓfiteri vt liq̃do pateat nos cũ illo in nouitate vitæ, iustitia, Inocẽtia & vera sanctitate resurgere, vt post hũre

and

vitam

vitę cursum cũ illo in sempiterna glori a regnare possimus. Exaudi nos pater cœlestis. Per Christum dñm nr̃m. Am̃

II. OMnipotẽs deus & cœlestis pater, immensam bonitatem tuã precamur, vt quemadmodum vnigenitus & charissimus filius tuus seruator nr̃ Iesus Christus ꝓ sacrosancta voluntate sua mortẽ obiit voluntarie, & acerbissimã pro nostra redemptione & salute passionem, idq; ꝓuidẽtia sua et certa prẹnotione excepit sic nos qñcũq; tibi visũ fuerit crucẽ nostrã aut erũnã aliquã d humeros nr̃os iniidare, volũtarie eã ac deatienter p̃feramus, ad

& after this lyfe to reigne with hym in euerlastyng glory. Heare vs our heuẽly father, for oure Lorde Jesu Christes sake. Am̃.

ALmighty god our heauẽly father we besech thy gratious goodnes, that likewyse as thy onely begotten and dearly beloued sonne oure sauiour Jesus Christ, accordyng to his blessed wyll, suffred willingly death & bitter passion for oure redemption and saluation, hauyng therof foresyght & certeine knowlege: So in lyke maner whensoeuer it shalbe thy pleasure to lay like crosse & affliction vpon oure backes; that we may also willingly and patiently beare it, to

to ẏ true trial of ourfaith against the latter daye, & to thy euerlastyng glory. Heare vs our heauēly father, for our lorde Jesus Christes sake. Amen.

O Jesu Christ, which in thy last supper, with thyne Apostles dyddest cōsecrate thy blessed body and blud vnder the fourme of bread & wyne: Graūt vs we beseche the euer stedfastly to beleue & kyndely to acknowledge thine infinite & almighty power, thy incōprehensible loue towardes vs, & that we may alway worthely receiue ẏ same blessed sacrament accordyng to thy holy ordinaunce, that thereby we maye obtaine increase of al godly

nes

ad certū fidei nostrę in extremū diē periculū faciendum, & ad sēpiternam gloriam tuam. Exaudi nos pr̄ cœlestis. Per Chr̄m dn̄m nr̄m am̄

SEruator & redēptor noster Iesu Christe qui in extrema cœna cū discipulis tuis sacrosanctum corp⁹ tuū & sanguinē subspecie panis & vini cōsecrauisti: concede quesumus, vt cōstāter credamus & benigne agnoscamus infinitam & interminatam potētiam tuam, & nūq̄ cōprehēsū satis tuū erga nos amorē, vt digne sēp hoc sctīssimū mysteriū, quēadmodū abs te diuinitus istitutū est recipiamus, vt ex eo oīs pietatis incrementum

mẽtũ in vnitate ſpũs tecum capite noſtro obtineamus: & per te ſpiritumq; tuum omniumq; tuorum ſocietatẽ; q̃ ſpirituale miſticũq; corp⁹ tuum habentur, & ſpirituales Chriſtianiq; fratres noſtri exiſtunt. Exaudi nos ſeruator Chriſte p̃pter nomẽ tuũ. Am.

nes in vnitie of ſpiritẽ, to the our head, & by the and thy ſpirit with al the company of them that be truly thyne, whiche be thy ſpiritual and miſtical body, & our ſpiritual & chriſten brethren. Heare vs our ſauiour Chriſt for thi name ſake. Amen.

IIII. OMnipotens deus & pater cœleſtis, qui Petrũ Apoſtolum de ſuis viribus ſeſe efferentem, miſerabiliẽ cadere paſſuses, non modo in magiſtro Chriſto p̃ formidine cuiuſdã ancillę denegando, ſed etiam peierando & ſeipſum deuouendo, ſi vnq; chriſtum cognorit: cõcede q̃ſum⁹ miſericors pater, vtnũq; de nr̃is viribus

ALmighty god our heauenlye father, whiche ſufferedeſt Peter the Apoſtle, preſumyng of his owne power miſerably to fall, not onely in the denyal of his maiſter Chriſt for feare of an hãd mayde, but alſo in forſwerying and curſyng of himſelfe, if euer he knew him: Graũt vs we beſeche the merciful father, y we neuer preſume of our owne

myght

might & power, but being in oure owne heartes hũble & lowly, knowledging our owne infirmitie, frailtie & weakenes, may euer in al our affayres, receiue at thi mighti hãd, strẽgth and cõfort to the acceptable perfourmaunce of thy holy & blessed wyll. Heare vs our heauenly father, for our lorde Jesus Christes sake. Amen.

viribus aut robore nos vẽditemus sed cordibus humilibus ac demissis, nostrã infirmitatem, fragilitatem, imbecillitatemq; agnoscamus & omnibus in reb⁹ gerendis de potenti manu tua, firmitatẽ & robur accipiam⁹ ad gratã acceptãq; expletionẽ diuinę beatæq; volũtatis tuę Exaudi nos pr̃ cœlestis p xp̃m dn̄mnr̃m

OUre blessed sauiour Jesu Christ, whiche in that great heauines of thi soule, and intollerable anguishe, which thou susteinedst before thy passion: diddest fal doune vpõ thi face in praier vnto thi heauenly father, geue vs grace & the ayd of thi holi spirit, that we likewise in all

V. BEnedicte seruator Iesu xp̃e, qui in grauissimo animi tui mœrore & intolerabili angore, quẽ ante passionẽ tuã excepisti, ꝓiecta in terram facie ad cœlestẽ patrem precationes adhibebas, da nobis gratiam & sãcti spirit⁹ p̃sidiũ, vt nos similiter, in omnibus animi

animi perturbatio-
nibus & mundi hu-
ius tumultib⁹, humi
li assiduaq; precati-
one ad presidium cō
solationemq; cele-
stis patris contenda
m⁹. Exaudi nos chri
ste propter nomen
tuum. Amen.

VI. OMnipotes de-
us eterne pa-
ter, memoria
tenemus, dum cōde
naretur charissimus
tuus filius, innocens
agnus seruator Iesꝰ
Christus iudicem se
disse p tribunali, te-
stes citatos Christū
addictū in iudiciū et
cōdēnatum, vt quā-
q; nobis certissimū
sit veritate ibi cōcul
catā esse, iniustitiam
dominari, innocētiā
eiectam. Itaq; dñe et
pater benignissime,
primoribus nostris
&

al heuynes of mynde and
troubles of this worlde,
tūne euermoreby most hū
ble & instante prayer vn
to the ayde and cōfort of
our heuely father. Heare
vs our sauiour Christ, for
thy name sake. Amen.

ALmighty God, e-
ternall father, we
do remēbre, that in the cō
demnation of thine owne
dearely beloued son, that
most innocent lambe our
sauiour Jesus Christ, the
iudge dyd syt, wytnesses
were brought, Christ was
presēted and cōdemned, &
al trueth there was trodē
vnder fote, al vnryghte-
ousnes did reigne, & inno
cency cōdemned. O most
gracious lord and father
graunt vnto our heades
and

and rulers, that thei may euer in al their iudgemẽtes, iudge accordyng to true iustice & equitie without corruption, partialitie and wicked dissimulation, to the oppression of wickednes, & to the maintenaũce of thi euerlasting truth, iustice, honour and glory. Heare vs our heauenly father, for our lord Jesus Christes sake. Amẽ

& magistratibus cõcede, vt in omnibus iudicijs ex æquo & bono incorrupte iudicium sine iniquitate & dissimulatione faciant. Ex quo fiet vt omnes prauitates opprimentur, sempiterna veritas, honor & gloria tua amplicentur. Exaudi nos cœlestis pater. Per Christum dominum nostrum. Amen.

¶ A prayer in the morning.

O Lorde God almighty, to whõ & before whom all thinges are manifest, and playne, which sufferest not a spare owe to lyghte on the grounde without thy prouidence, and whiche in

Precatio in aurora.

Omine deus omnipotens, cui omnia exposita manifestaq; sunt qui ne passerem quidem sine tua prouidentia in terram cadere ymittis, quicq; supe-

superioribus ętatib⁹ maiores nostras sã=cto tuo spiritu diri=gebas, Abraamũ, I=saacum, Iacobum in semitis viisq; tuis, & cum iunior To=bias appararet iter alienas in terras, du cem viæ sanctum il=liangelum prępara=sti, concede hodier=no die hoc mihi mi=sero peccatori (quẽ verbo tuo excitas ad te inuocandum si quo tempore ærum næ incidant) vt spi=ritum tuũ sanctum habeam ducem vi=æ itinerisq; diurni, vt ad diuinam volũ tatem mentem q; tu am proximi salutẽ, & gloriam nominis tui ambulem, qui vi uis et regnas ad ęter nitatem. Amen.

in tymes past by thy holy spirit diddest guyde oure forefathers, Abrahã, Isa=ac and Iacob in thy pa=thes and wayes, & against the goyng of yong Toby into a straunge countrie, diddest prouyde thy holy Angel and messẽger to be his guyde: graũt me this day most wretched sinner (whom by thy word thou dost encourage to calvp=on the in all tymes of ne=des and necessities) that I may haue thy holy spi=rit, to directe my pathes & wayes this daye, that I may walke accoyding vn to thy godly wyll & plea=sure, profite of my neigh=bour & glory of thi name: which liuest and reignest world without ende. Am.

Pręca=

A pray=

A prayer at your vprysyng.

O LORD Jesu Christ, whiche arte the verye bright sunne of ẏ world, euer risig, neuer falling, which w̄ thy holsom loke engēdrest, preseruest, norishest, & makest ioyful al thinges that are in heauen and in yearth: Shine fauourably I beseche the vnto my spirit, that the night of sinnes & mystes of errours driuen awaye by thyne inwarde light, I may walke al my life without stomblyng & offence, comely as in the day tyme, being pure frō the workes of darkenes. Graūt this o lorde, which

Precatio cum surgis.

DOmie JESV Christe, q̄ es clarus mundi sol, semper oriens nunq; occidens, qui salubri aspectu tuo procreas, conseruas, nutris exhileras cœlestia terrestriaq; omnia, benigne illustra precor spiritum meum, vt nocte peccatorū, & caligine errorum interno lumine tuo depulsis, omne tempus vitæ sine offensione, & titubatione vt in die decoream bulem, solutus ab omnibus operibus tenebrarum.

Cōcede hoc dñe qui viuis.

viuis & regnas cum patre et spiritu sctō ad ęternitatem. Am̄

liuest and reygnest with the father & the holy gost world without ende. Am̄.

Precatio antequā petas lectum.

DOmine qui es vnus deꝰ verꝰ, benignus, & misericors, qui precepisti diligentibus nomen tuum, omnem curam & timorem abijcere, & in te conijcere, qui misericorditer promissisti, te futurum ab inimicis protectorem, in periculis refugium, in die gubernatorem, in tenebris lumen, noctu vigilem & perpetuo excubantem, vt fideles conseruētur: prę cor abs te per largā atq; ĩexhaustā bonitatem

¶ A prayer before ye go to bed.

O Lorde, whiche art onely God, true, gratious, and mercyfull, which cōmaundest them, that loue thi name, to cast feare and care frō them, & to cast it on ẏ, promisyng most mercifully thy selfe to be their protectour frō their enemyes, their refuge in daūger, their gouerner in the daye, their light in darkenes, & their watchemā on the night also neuer to sleape, but to watche cōtinually for the preseruing of thy faithful I beseche ẏ of thy boūtifull

ful goodnes (O Lord) to forgeue me wherī I haue offēded the this day, and to receyue me vnder thy protectiō this night, that I maye rest in quietnesse bothe of body and soule. Graunt myne eyes slepe, but let myne heart watch perpetually vnto ỹ, that the weakenes of the flesh cause me not to offend the lorde: let me at all tymes fele thy goodnes toward me, that I be at al tymes stirred to praise the, late & earely, and at midde day thy praise be in mi mouth and at midnight. Lorde instruct me in thy iudgementes, that al the course of my lyfe beig led in holynes and puritie, I may be induct at last into the

tatem tuam domine vt quicquid in te hodie admiserim mihi condones, et in tutelam tuam hac nocte recipias: vt in corporis aiiq; tranquillitate requiescam. Oculi mei indormiant, cor vero ad te assidue vigilet vt ne carnis imbecillitas ad offendendū dominum impellat, tuam erga me bonitatem perpetuō sentiam, vt omni tēpore ad laudationē tui exciter, vespere & mane, meridie & media nocte laus tua in ore meo sit. Instrue me in iudiciis tuis domine, vt omni vitæ meæ cursu in sanctitate & puritate transmisso ad extremum in æternam

in ęternam requiem inducar, quam misericordia tua promisisti obedientib⁹ verbo tuo domine. Cui sit honor, laus, & gloria a domnem æternitatem. Amen.

Precatio pro fiducia in deum.

INitiũ ruinæ hominis, sibi fidere: initium reparationis: sibi diffidere, deo cõfessũ. Optime ac sapientissime dux, qui vera ac bona fide credẽtes semetipsos tibi, rectissimo cõpẽdio deducis ad immortalẽ beatitudinẽ fac, vt quẽadmodũ reipsa cęcisum⁹ atq; imbecillimi, ita & esse nos putemus: ne hoc nobis fumamus

euerlastyng rest, whiche thou hast promised by thi mercy to them that obey thy worde (O Lorde) to whom be honor, prayse, & glory for euer. Amen.

A prayer for trust in God.

THe begynnyng of the fall of mã was trust in hym selfe, The beginning of the restoryng of man, was distrust in him selfe: & trust in god. O most gracious & most wise guyde our sauiour Christ, which doest leade them the right way to immortal blessednesse, whiche truly and vnfaynedly trustyng in the, cõmit thẽ selfe to the. Graũt vs ỹ lyke as we be blinde and feble in deede, so we

may

may take & repute our selues, & we presume not as of our selues to se to our selues, but so farre to se, that alway we may haue the before our eyes, to follow the, being our guide, to be redy at thy cal most obediently, and to cõmyt oure selues wholye vnto the: that thou which onely knowest ỹ way, mayest lead vs the same way vnto our heauenly desires: Wherevnto, we of oure owne wyll woulde neuer entre.

mus, vt ipsi nobis velimus prospicere: Hactenus vero videamus, vt intueamur te vnum hactenus possimus, vt te & præcedentem velimus sequi, & vocantem adire, & parere ducenti, concredamusq; nos cũctos tibi, vt tu, qui solus, qua eundum sit, nosti, ea nos deducas via ad vota nostra, quam nos sponte nostra nunc̃ ingrederemur. Amen.

¶ A prayer for pacience in trouble. Psal. lx.

HOw hast thou, O lorde, hũbled and pluckt me doune: I dare now vneth make my prayers vnto the, for

Precatio pro patientia.

VT tu domine humiliasti, & afflixisti me: vix audeo vota mea apud te facere, quia iratus

iratus es mihi, sed merito meo. Peccaui domine, peccaui, fateor, non nego: sed tu deus meus ignosce delictis, remitte debita, restitue me in gratiam tuam obliga vulnera mea quia plagis verberibusq; cęsus sum. Sed tamen domine, ista patienter fero, & te obseruo semper, expectans leuationem abs manu tua, & id non sine causa, quoniam recepi signum fauoris & gratiæ tuæ erga me, verbum (dico) promissionis de Christo, qui pro me in cruce oblatus est, redemptio, sacrificium, & precium pro pec

thou art angry with me, but not without my deseruyng. Certainely I haue sinned lorde, I cõfesse it, I wyll not denye it. But oh my God, pardon my trespasses, release my dettes, rendre now thy grace agayne vnto me, stop my woundes, for I am all to plaged & beaten, yet lord this notwithstandyng, I abyde patiently, and geue myne attendaunce on the cõtinually waiting for releke at thy hãd, and that not without skyll, for I haue receiued a token of thy fauoure and grace towardes me, I meane thy worde of promise concernyng Christ, who for me was offered on the crosse for a raunsome, a sacrifice,

and

and price for my synnes. Wherfore according to ỹ thy promyse, defende me lorde by thy right hand, & geue a gratious eare to my requestes, be thou my stey in perils, for al mans steyes are but vayne. Beate downe therfore, mine enemies thine owne selfe wᵗ thy power, which art myne only ayder and protectour O Lord God almighty. Amen.

¶ A prayer for cõcord of Christes churche. Psal. lxviii.

ARyse Lorde, let thine enemies be scattered, thy haters putto flight the righteous & Christes disciples make plesaunt and mery, let them syng prayses & plesaũt songes vnto

pctis meis. Quare iuxta illam tuã promissionem, defende me dextera tua, & prebe benignas aures petitionibꝰ meis. Sis mihi presidiũ in periculis: quia vana sunt omnia hominum presidia. Conculca igitur hostes meos potentia tua, qui es solus mihi adiutor & protector domine deus omnipotens.

Precatio p cõcordia ecclesie xpi ps. lxviii

EXurge domine vt dissipentur inimici, & fugiant qui te oderunt, iusti & Christi discipuli gaudeant & lętent, cãtent tibi laudes et cantiones

ones ſuaues, magnificentiam tuam celebrent & maieſtatem tuam extollãt. Creſcat gloria tua, & cœleſte regnum Chriſti inter elẹctos dilatetur. Eſto pater pupillorum, iudex viduarum, & illorum inprimis protector quos mundꝰ deſerit quorum perturbatæ ſunt conſcientię, quos propter Chriſtum mundus perſequitur, quiegeni ſunt & miſeriarũ pleni. In domo tua habitemus domine in pace & concordia, da nobis idem cor eundem animũ, eundem verum verbi tui intellectum, auelle vincula tam a conſcientijs, q̃ a corporibus miſerabilium, captiuorum, &

vnto the, let them blowe abrode thy magnificẽce, let them moost highly auaũce thy maieſtie, let thi glory grow, let the kingdome of Chriſt from heauen among the choſen be enlarged: be thou the father of the fatherleſſe, the iudge of the wydowes, & the protecter of them, namely whõ the worlde forſaketh, whoſe cõſciences be troubled, whõ ỹ world purſueth for chriſtes ſake whiche be neady & wrapped ful of miſery. In thy houſe O lord, let vs dwel in peace and cõcord, geue vs al one hert, one minde one true interpretatiõ vpon thy worde. Plucke of the bandes aſwell frõ the conſciences as from the

bodies

bodyes of miſerable cap-
tiues, & of thē alſo which
as yet be hedged in with-
in the liſtes of death and
vnaduiſedly ſtriue againſt
grace. How dry (lord) is
the flocke of thyne herit-
tage? I praye the poure
doune largely ỹ ſhowers
of thy graces: let a more
plenteouſe fruitefulneſſe
chaunce, let thy people be
ſtrēgthened with thy ſpi-
rit. Graunt vs lorde thy
worde aboundauntly, ſo
that there maye be many
preachers of thy Goſpel,
which may within thē ſel
ues holily cōſpire & agre
Let thy churche ỹ ſpouſe
of Chriſt deale large ſpoi
les of ỹ cōquered Satā.
All ỹ beleue in ỹ, by Chriſt
(O lorde God of health)
nought

et illorum quiadhuc
funibus mortis ſūt
circumdati, & teme
re gratiæ tuæ repu-
gnant. Quam ſiti-
ens domine eſt grex
tuus hereditatis tu-
æ? Effunde quæſo
largiter gratię tuę
imbres, copioſior v
bertas accidat, po-
pulus ſpiritu tuo cō
firmetur. Largire
nobis domine ver-
bum tuum copioſe,
vti multi ſint annū-
ciatores euangelij,
qui inter ſeipſos ſā-
cte conſpirent et cō
cordent. Eccleſia tu
a Chriſti ſponſa,
victo Satana multa
ſpolia diuidat. Om-
nes qui intep Chri-
ſtum credunt, o do-
mine deus ſalutis,

te laudibus euehant honorẽt te, & extol lant. Intrabimus in viã salutis, duc nos prospere in portum vt q̃ te ab ipsa mor te liberati effugiam⁹ & ad veram vitam veniamus, perfice il lud quod in nobis incepisti, fac nos a fide in fidem profi cere, ne nos arbitrijs nostris relinquas, ar bitrium enim nos strum lubricum est, & proclive ad cadẽ dum. Verbi tui ful minib⁹ adhibe vim domine, vt tibi soli demus gloriam.

Da populo tuo for titudinem et robur, vt peccato resistãt, & verbo tuo in om nibus obediant.

O glorioſiſſime do mine,

mought lift the vp with prayſes, mought renoum the and extoll the. We be entred into the voyage of ſaluation. Conducte vs luckely vnto ỹ port, that being deliuered by ỹ frõ the very death we may e= ſcape and coume to ỹ very lyfe. Finiſh ỹ thyng that thou haſt begone in vs, make vs encreaſe from fayth to fayth, leaue vs not to our owne wyl and choyſe, for it is ſlippery, and ready to fall. To the thũderboltes of thy word put violẽce, that we may geue ỹ glory to the alone ly. Geue to thi people cou rage and power to with= ſtande ſynne, and to obey thy worde in al thynges.

O lord God moſt glory=

ous

ous and excellent ouer al Amen.

¶ A prayer agaynst ẏ enemyes of Christes trouth. Psal. cxxxix

DEliuer me o lord frō the vngodly & stiffe necked sons, for thou seest howe in their heartes they imagin mischeue, & haue greate pleasure to pick quarels, their tōges be more sharpe then any adders styng. And vnder their lippes lurketh poyson of adders, but o mercyful lorde, let me not fal into their handes, that they handle not me after theyr owne lustes. Thou onely arte my God, thou must heare my piteous playnt, Lorde that rulest all together, that art the strength

mine & excellens super omnia. Amen.

Precatio cōtra ĩimicos veritatis Christi

ERipe me domine a viris iniq̃s, & abijs qui sūt duræ ceruicis, quoniam tu vides q̃ modo in cordib⁹ suis cogitant iniquitatem, & quotidie calumniantur. Linguę eorum magis acutę sunt quā aculei serpentum, & venenum aspidum sub labiis eorum. Sed o misericors domine, custodi me a manibus eorum, ne agāt mecum secundum desideria sua. Tu solus deus meus es, auribus percipe miserabiles deprecationes meas. Dñe qui regis oĩa simul, q̃ es

pręsi-

præsidii mei robur & defensio, esto mihi tanq; galea capiti meo quoties in me iniqui impetum facient. Neq; permittas vt impiis ita res succedant: ne sinas peruersos & malignos animos, maiores euadere, & in te cõtumelioſe maledicta dicere. Age domine inopti causam, & libera me ab ista quotidiana molestia. Tunc recto corde & hilari vultu magnificabo nomẽ tuum sanctum. Amen.

strẽgth and powet of my defẽce, be thou a sallet on my head, whensoeuer the vngodly shal assault me: nether suffre thou not the wicked thus to prosper in their matters. Suffre not their croked and malicious stomakes to increace and spitefully reuile the. Loke vpõ thy pooze wzetches cause, & rid me out of these dayly greuaũces then shal I with a ryght vp hearte and pleasaunt countenaũce extoll & magnify thy holy naine. Amẽ

Precatio pro cohibẽda lingua et mũdi cõtagione uitanda, 140

¶ A prayer to kepe the tong, & to eschewe the infection of the worlde. psal. cxl.

AD te dñe clamo velociter exaudi me. Esto prẽcatio mea in star

IN the I cry, O Lozd, heare me spedely, let my prayer be as a swete

swete tast & sauour in thy presence, & the liftyng vp of mine hãdes as an euenyng sacrifice. Lord set a watche about my mouth, kepe my lippes & my tõg also, that they speake nothyng amysse (as do the vngodly) but ỹ they call purely & hertely vpõ the, and reporte thy worthy prayses. Bowe not myne hart to lust after euil, nor to folowe the fashion of the wycked & abhominable sinners, lest I happen to cloke my wyckednesse with others sinnes as hipocrites do. Let me not lyue as they wolde haue me doo, but rather as it shall best please the. Let me not approue neyther their coũsayles, nor their

star suauis odoris in conspectu tuo, & eleuatio manuumme arum instar sacrificij uespertini, appone domine custodiam ori meo. Custodias, & labia mea, linguam etiam, ne quid deprauare loquantur sicuti faciunt impĩj. Sed te pure & sincere inuocẽt & de te dignas laudes enarrent. Ne declines cor meũ ad cõcupiscendum mala, neq; ad sequendum instituta impiorum & hominum facinorosorum, ne forsitã occultem scelerame a aliorum delictis, sicuti faciunt hypocritę. Ne sinas me viuere sicut uolũt illi, sed sicut tibi maxime cõplacuerit, nep bẽ cõsilia aut fcta illorum, qua

qualemcunq; ſpe-
cieni aut faciem mũ
do preſeferant. Ne
aſcultem illectamen
tis & dulcibus eſcis
iniquorum, quę me
ad res turpes et inho
neſtas commouent.
Sed aures porri? pre
beam homini iuſto
& ſancto quamuis
me acriter corripiat
& mecum expoſtu-
let, oculum tamen
paratum in te habeã
vt tibi ſoli fidam, et
memet tibi ſoli accõ
modem. Ne proiſ-
cias animam meam,
neq; perire ſinas.
Cuſtodi me ne inci-
dam in laqueos im-
piorum, & ab occul
tis tendiculis homi-
num malignantium
libera me, per grati-
am tuam defẽde me
domine, quia in no-
ſtris conſiliis & fa-
ctis

deedes, though they cast
neuer so goodly a shew &
a faire face to the worlde.
Let me not herken to the
tysynges and swete bay-
tes of the vngodly, which
counsell me to filthy and
vncleane thinges: but ra
ther let me geue goodeat
to the rightous and god-
ly man, though he sharp-
ly correct and chyde me.
Let me alway haue a re-
dy eye toward the, onely
in the to trust, and to ap-
ply my self vntò the. Cast
not away my soule, ney-
ther suffre it not to perish
Kepe me ỹ I be not tan-
gled with ỹ snares of the
vngodly, & frõ the pryuy
trappes of malitious per
sons saue me. Defend me
lorde through thy grace,

for

for in all oure owne deuises and workes, can nothyng be foũd sure for vs to trust vpon.

¶ The praier of any captiue according to the foureme of Dauid when he was hyd in the caue.

Psalme. cxlii.

WIth my voice I cry to the, a fore the I opẽ my lamẽtacions, in thy bosome I disclose the secret worde of myne heart, my dolours and griefes I shewe vnto the, myne heart is almost lyke to brast, so great is my discõfiture, Thou knowest all my fashions, O lord, and thou seest well ynoughe howe the vngodly haue layd their snares for me.

Actis nihil fueniri potest, cui firmiter innitamur.

Precatio captiui alicui⁹ iuxta morem Dauidis, cum in spelũca occultabat

Psal. cxlii.

VOCE mea ad te clamo, et ſũdo coram te deprecationes meas, in ſinu tuo ſecreta cordis mei reuelo. Dolores & moleſtias meas narrabo tibi, rũpitur pœna cor meum tam multę ſunt tribulationes meæ. Tu cognouiſti omnes mores meos O domine, & ſatis vides quomodo impĩ laqueos ſuos abſconderunt mihi.

Ecce

Ecce, in hanc illāq; partem oculos meos coniicio, in amicos pariter & cognatos, sed frustra tamen, quia nullus illorū adiuuat me, neq; aufugere possū ita vinculis onust⁹ & oppressus sum. O domine qui creator me⁹ & pater es, nunc ad te clamo, tu soluses mihi sacra anchora defensio, & p̄sidium, tu portio mea es, & hę reditas in vniuersa terra, imimo preter te aliam nullā possessionem habeo. Tibi igitur penitus adhęresco, cęrto p̄suasus, nihil male mecum agi posse, lamentabilē vocem meā considera, ecce vt debilitatus sū, a crudelib⁹ p̄sequutoribus,

Lo, I cast mi eyes on this side and that side, as wel on my frendes, as on my kinsfolkes, but al in vain none of them all helpeth me. And againe, I cā not runne awaye, I am so laden & ouercharged wyth yrons. O lorde my maker and father, now vnto the I cry, thou art my onely shoteanker, defence, and helpe. Thou arte my portion & heritage in al coūtreyes, yea I haue no other possessiō but ȳ onely. To the, therfore I sticke altogether, knowing certaynely that nothyng can go amisse with me. Consider then my lamentable complaint, beholde, howe I am lowe brought from the cruel pursuers, which be

be muche moze of power then I am. Defende me, deliuer me frō this prisō, and horrible fear of sinne and death, that I may set out thy name. All the saincts aswel angels as mē, make suyte for me, desyryng the for my comforte They shal not caese vntil thei obtaine their request I meane vntyl thou forgeue me my sinnes, and sende me comforte in this distresse, with patience & longsuffryng. This once obteyned, the godly folke shal flocke about me, and shal not stynt to geue the thākes, when they se that thou riddest me furthe of these daūgers, to the high praise of thi name. Lorde

ribus, qui longe me fortiores sunt. Defēde me ab hoc carcere libera me, & ab horribili peccati mortisq; timore, vt nomen tuum extol lam. Omnes sancti tū angeli tū homines intercedunt pro me, pro mea consolatione assidue precantes. Nisiq; cessabunt anteq; petitiones suas obtineant, nēpe dū tu peccata mea remiseris, & cōsolationē mihi in his angustiis, patientiā & lōganimitatē dederis. Hoc vbi cōsequut⁹ fuero pii circa me cōgregabūt, & nō cessabūt grās tibi agere, vt videarit me e piculis istis per te liberari, ad gloriā & celebritatē nominis tui deus

 mise-

misericors sis nobis, a nobis esto tũc imperpetuũ extollemus & magnificabimus gloriosũ nomen tuum. Amen.

In magna ꝑturbatione conscientiæ. Psal. cxxxiiii.

AVDi dñe ꝑcationem meã, supplicationem meam recipe, attende querelæ meæ propter iusticiã tuam. Ne intres ĩ iudicium cum seruo tuo, tũc eĩ reuera nullꝰ ĩsõs reperietur, neq; ꝓ tribunali tuo sctõrũ tuorũ quisq̃ absoluet nisi tu illi benignꝰ ĩdulseris, atq; adeo ne stellę q̇dẽ ĩ cõspectu tuo purę ĩcorruptæq; sunt. In angelis peccatũ ĩuenisti. Nunc

be merciful vnto vs, take part with vs, then shall we for euer lift vp & magnifye thy glorious name. Amen.

¶ In great trouble of cõscienc. Psalme. cxxxiiii.

LOrde, heare my praier, receiue my supplicatiõ, harkẽ to mi plaĩte for thy righteousnes. Try not the lawe with thi seruaũt, for trueli thẽ shal no liuing man be founde vngiltye: yea, not one of thy sainctes shulde escape quite at thy barre, onles thou graunt him thi gratious pardon: insomuch, euen the very sterres be not pure & fautles afore the, In thy angelles thou foundest sinne. Nowe

inyne

myne enemies hunt for my ſolle, they beate and driue it doune, they thruſt it into darke dungions where felons conuict and cõdemned to death, were wont to be kept. My ſpirit is ſorowful, my heart is heauy and ſad within my breſt: To the I holde vp my handes, requiring the of mercy. For like as the drye grounde longeth for a ſhower of rayne ſo my ſolle thinketh long til it haue thyne helpe and ſuccour, heare me ſpedely If thou do not, I am in diſpayre, my ſpirit is all wery of this bondage, I haue byd my life farewel wherfore o God, hide not thi face that I be not like vnto thoſe, that be hurled

nunc inimici mei animam meã perſequũtur, verberant, proſternunt, et i abdita gurguſtia detrudunt, vbi conuicti morteq; dãnati latrones aſſeruari ſolent, ſpũs me⁹ triſtis, cor meũ gemebundum mœreſq; i pectore, ad te attollo manus mlam tuã implorans: quẽadmodũ enim ſitibunda humus imbrem expectat, ita anima mea preſidia adiumentaq; auide deſiderat. Audi dñe cõfeſtim. Hoc niſi feceris, deſperandũ eſt. Spiritus meus hac ſeruitute laſſatus fatigatuſq; eſt, valere iuſſi vitæ meæ. Iraq; deus ne abſcõdas faciem tuã, ne ſimilis fiã ijs qui i puteũ

damna-

damnationis conie=
cti sunt. Post hanc
noctem miseriẹ pre
teritam, iocunda cõ
solationis tuæ au=
rora feliciter illuce=
scat, vt mane audiã
sentiamq; bonita=
tem tuam, quia ĩ te
omnis spes mea est.
Constitue mihi viã
in qua ambulem,
quia nisi tu dux mi
hi fueris, errandum
est mihi, & de via
deflectendũ. Ad te
dñe leuo aĩam meã
etiã atq; etiã, p̃ cor,
vt de manu inimi=
corum meorũ me li
beres. Tu es solus
refugium meum &
presidiũ. Doce me
id facere quod vo=
lupe tibi est, q̇a deꝰ
meus es tu, spiritus
tuus bonus dedu=
cat me in terram vi
uentium. Anima=

into the pit of damnatiõ.
After this night of mise=
ry ouerpassed, let the ple=
saunt mornyng of cõfort,
luckely shyne on me, that
by time I may heare and
feele thy goodnes, for in
the is all my trust: poynt
me the waye that I shall
walke in, for yf thou be
not my guide: I must ne=
des wãder, and stray out
of the way. To the lorde,
I lift vp my soule, & that
with all my hearte, I be=
seche the, take me furth of
myne enemies handes.
Thou onely arte my suc=
cour & sauegard. Teache
me to worcke whatsoeuer
shall be thy pleasure, for
thou art my God. Let thi
good spirit conduct me in
to the lande of the liuyng

to encou=

Encourage my spirit for thy names sake: furth of all these troubles for thy righteousnes deliuer me. Destroye myne enemies, as thou art gratious and fauorable towardes me. Those that wil worke me sorowe and griefe, plucke furth of the way for I am thy seruaunt, and for thy sake suffre I al this hurli burly. As thou art God: so helpe thou me.

to spiritum meum ꝓpter nomẽ tuum. Ex omnib⁹ perturbationibus propter iustitiam tuam libera me, disperde inimicos meos, quia tu es indulgens & benignus erga me. Eos qui mala mihi molestiasq; intẽtãt e medio tolle, quia seruus tuus sũ, tuaq; causa hos tumultus ꝑfero. Vt tu deus es, sic me adiuua.

¶ A prayer of the churche agaynst sinnes. Sapi. xv.

Thou (o oure God) arte sweete, longsufferynge, & true, and wyth mercye orderest thou al thinges, for if we sinne, yet are we thine, for we knowe thy greatnes. If we sinne not, than are

Precatio ecclesię cõtra peccata. Sa. xx.

TV de⁹ nr̃ suauis es et patiẽs, & verus et mĩa describis omnia, namsi peccauerim⁹, tui sumus, quia magnitudinem tuam agnoscimus: sin non peccauerimus scimus nos abs te

approbari

approbari: quia cognitio tui perfecta iustitia est, & cognitio iustitiæ potentiæq; tuę, radix immortalitatis est.

we sure that with thy we be alowed: for to knowe ȳ, is perfecte righteousnes, yea, & to knowe thy righteousnes and power is ȳ rote of immortalitie.

Precatio regis Asa in tẽpore belli. ii. paral. xiiii.

¶ In warres the praier of kyng Asa. ii. Paralipo. xiiii.

DOmine nõ est apud te vlla distantia, vtrũ in paucis auxilieris, aut in pluribus. Adiuua nos dñe de⁹ noster. In te ẽnĩ & i tuo nomine habentes fiduciã, venimus cõtra hanc multitudinem Domine de⁹ noster tu es, non prȩualeat cõtra te homo. Amẽ

LORDE, it is al one with ȳ, to healpe them that haue nede with fewe or with many: helpe vs o lord our God, for we trust in the, and in thy name be we come agaynst this multitude. Thou art the Lorde our God let no man prȩuaile against the. Amen.

Precatio Manasse regis Iuda. ii. paralí. xxxvi.

¶ The praier of Manasses kyng of Juda. ii. Para. xxxvii.

Dñe

O lorde

O Lorde almighti, GOD of our fathers Abraham, Isaac, & Jacob and of the iuste seede of them, whiche haste made heauen and yearth, with all the ornamētes therof, whiche hast ordeyned the sea by the worde of thy cōmaūdement, whiche hast shut vp the depe, and hast sealed it for thy fearefull laudable name, dread of almen, and honorable before the face of thy power Thy fierse anger of thyet nyng is aboue measure heuy to sinners, but the mercy of thy promise is great and vnsearcheable for thou art the lord God most highe aboue all the, yearth, long sufferyng, &

O Omine deus omnipotēs, patrum nostrorum, Abraā, Isaac, & Iacob, & seminis eorum iusti, qui fecisti cœlum & terram cum omni ornatu eorum, qui signasti mare verbo præcepti tui, qui cōclusisti abyssum, & signasti terribili & laudabili nomine tuo, quem omnes pauent & tremūt a vultu virtutis tuæ, & insustētabilis ira sup peccatores cōnu nationis tuæ, immensa vero et inuestigabilis misericordia promissionis tuæ, quoniā tu es dominus altissimꝰ super omnē terram, longanimis & multum

multū misericors, & pœnitens super malitiam hominū, excitaui iracundiam tuam & malum coram te feci, statuens abominationes, & multiplicās offensiones. Et nūc flecto genua cordis mei, precans a te bonitatem domine. Peccaui domine peccaui, & iniquitatem meam agnosco. Peto, rogans te domine, remitte mihi, remitte mihi. Ne simul perdas me cum iniquitatibus meis, ne q̄ in eternum reserues mala mihi, quia indignum saluabis me secundum magnam misericordiā tuam. Et laudabo te semper omnibus dieb⁹ vitę meę, gm̄

excedyng mercyfull, and sory for the malice of men I haue prouoked thyne āger, and haue done euil before the, in committing abhominations and multiplyng of offences. And nowe I bowe the knees of my hearte, requiryng goodnes of the D lord, I haue sinned lord. I haue synned, & knowe my wickednes. I desire the by prayer, D Lorde forgeue me, D lord forgeue me, & destroy me not with mine iniquities, neyther do ꝓ alway remembre euils to punishe thē, but saue me (whyche am vnworthye) after thy great merci, and I wyll prayse the euerlastingly, al the daies of my lyfe: for all the power of heauen

te

heauen prayseth the, and vnto the belõgeth glorye worlde without end. Amñ.

te laudat omnis virtus cœlorum, & tibi est gloria in ſęcula ſęculorum. Amẽ.

¶ The oration of Job in his most greuous aduersitie and losse of goodes. Job. i.

Oratio Iob grauiter afflicti. Iob. i.

NAked came I oute of my inothers woinbe & naked shall I turne agayne. The lorde gaue, and the lorde hath takẽ away: as it hath plesed the lorde, so it is done nowe blessed be the name of the lorde. Amen.

NVdus egreſſ⁹ ſũ de vtero mr̃is meę & nudus reuertar illuc. Dñs dedit, dominus abſtulit, ſicut domino placuit ita factum eſt: ſit nomẽ dñi bñ dictum. Amen.

¶ A prayer of Hieremy Hieremy. xvii.

Precatio Hieremię. Hiere. xvii.

HEale me (o lorde) & I shal be hole, saue ỹ me, and I shalbe saued, for thou art my prayse. Be not thou terrible

SAna me dñe, & ſanabor ſaluũ me fac, & ſaluus ero: qm̃ laus mea tues. Nõ ſis tu mihi

mihi formidini ſpes mea tu in die afflictionis. Confundãtur qui me pſequũtur, & non confundar ego: paueant illi, & non paueam ego. Induc ſuper eos diem afflictionis & duplici contritione contere eos. Amen.

terrible vnto me, O lord, for thou art he in whō I hope, when I am in peril let my perſecutours be cō foũded, but not me. Thou ſhalt bring vpō them the tyme of their plage, and ſhalt deſtroy them right ſore. Amen.

Altera precatio. Hiere. xxxi.

Caſtigaſti me domine & erudi tus ſum quaſi iuuẽculus indomitus Conuerte me, & conuertar, quia tu dominꝰ deus meus, poſtq̃ enim conuertiſti me, egi pœnitẽtiam, & poſtq̃ oſtendiſti mihi, percuſſi femur meum, Confuſꝰ ſũ & erubui: quoniam ſuſtinui

¶ A praier of Hieremy. Hieremy. xxxi.

O Lorde, thou haſt chaſtened me, & thy caſtenynge haue I receiued as an vntamed calf. Conuert thou me, & I ſhalbe cõuerted, for thou art my lord God, for aſſone as thou diddeſt turne me, I repented my ſelfe: And when I vnderſtode, I ſmote vpon my thigh, I confeſſed & was aſhamed, becauſe I ſuffe

red

red the repzoche of my youthe.

¶ A praier of Salomon, foz a cõperent liuing. Prouer. xxx.

TWo thynges I require of the, that thou wylt not deny me be=foze I dye. Remoue from me vanitie and lies: geue me neither beggery noz ri ches, onely graunt me a neceſſary liuyng, leaſt yf I be to full I might hap=pely be intiſed to deny the and ſay: what felowe is the lozde? oz conſtrayned throughe pouertie, I might fal vnto ſtealyng. & to foꝛſweryng the name of my God. Amen.

¶ A praier foz obteynyng of wiſedome Sapi. ix.

ſuſtinui opprobriũ adoleſcentię meę.

Precatio Salomonis p moderato victu. p. xxx.

DVo ro gaui te ne dene ges mihi ante q̃ moriar. Vanitatem & verba mendacij lõge fac a me: mendicitatem & diuitias ne dederis mihi. Tribue tantum victui meo neceſſaria, ne forte ſatiat⁹ illiciar ad te negandum, & dicam: Quis eſt dominus? aut egeſtate cõpulſus furer, & periurem nomen dei mei Amen.

Precatio pro obtinẽda ſapientia. Sapi. ix.

God Deus

DEus patrum meorũ, & domine misericordie, qui fecisti oĩa verbo tuo, & sapientia tua cõstituisti hominẽ, vt dominaretur creaturæ quæ a te facta est, vt disponat orbem terrarum in æquitate & iustitia, & in directione cordis iudiciũ iudicet: da mihi sedium tuarum assistricem sapientiã, & noli me reprobare a pueris tuis quoniã seruus tuus sum ego & filius ancillæ tuæ, homo infirmus & exigui temporis, & minor ad intellectum iudicii & legũ. Et si quis erit cõsummatus

GOD of our fathers, and lord of mercy, thou that hast made al thinges with thy word & ordeyned man through thy wysedome, that he shulde haue dominion ouer the creature whyche ỹ haste made, ỹ he shuld ordre ỹ worlde accordyng to equitie and righteousnes, & execute iudgement with a true hearte, geue me wysedome, whiche is euer about thy seate, and put me not out frõ amõg thy chyldren, for I thy seruaunt, and sõne of thy handmayden, am a feble person, of a shorte tyme and to yong to the vnderstãdyng of thi iudgement and lawes: yea, although a man

a man be neuer so perfect among the childzē of mē, yet if thi wisedome be not with him, he shall be nothinge worthe. Oh sende thy wisedome oute of thy holi heauens, and frō the throne of thy maiestie, that she maye be with me and labour with me, that I māy know what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges, and she shal conduct me right soberly in my woorkes, and preserue me in her power. So shal my woorkes be acceptable. Amen.

The prayer of Iesus the sōne of Syrach in necessitie, and for wisedome. Ecclesiasticus the last chapitre.

I thanke

tus inter filios hominum, si abfuerit abillo sapiētia tua, in nihilum computabitur. Mitte illā de cœlis sanctis tuis, & a sede magnitudinis tuæ, vt mecum sit, & mecum laboret, & sciā quid acceptum sit apud te. Scit enim illa omnia, & intelligit, & deducet me in operibus meis sobrie, & custodiet me in sua potentia.

Et erunt accepta opera mea.

Amē.

Precatio Iesu fili Sirach Eccle. vlti.

Cum

Confitebor tibi domine rex & collaudabo te deū saluatorem meum. Confitebor nomini tuo, quoniam adiutor & protector factus es mihi, & liberasti corpus meum a perditione, a laqueo linguæ iniquæ, & a labiis operantium mendacium, & inconspectu astantium factus es mihi adiutor Et liberasti me secundum multitudinem miserationis nominis tui a rugientibus preparatis adescam, de manibus quærentium animam meam & de portis tribulationum

I Thāke the Lorde & kyng, and prayse the O God my sauiour, I wyll yelde prayses vnto thi name. Thou hast deliuered my body frō destruction, for thou art my defēder & helper frō the snare of the false tong, & frō them that are occupied i lies. Thou hast bene my helper from suche as rose against me, & hast deliuered me accordyng to thy great mercy, & for thi holy names sake hast deliuered me from the rorying of thē that prepared them selfes to deuoure me, out of the handes of suche as sought after my life, from the multitude of them that troubled

bled me, and went about to set fyre vpō me on euerye syde, so that I was not brēt in the myddes of the fire. From the depe of hell, thou delyueredst me from the vncleane tonge, from lyeng wordes, from the wicked iudge, and frō the vnrighteous tongue. My soule shal prayse the lorde vnto deathe, for my life drewe nygh vnto hel, dounewarde. They compassed me roūde about on euery syde, and there was no man to helpe: I loked about me, if there were any man that would succour me, but there was none. Then thought I vpon thy mercy, O lorde, and vppon thy actes that thou hast done euer of old

tionum, quę circundederūt me a pressura flammę, quę circundedit me, & in medio ignis non sum æstuatus. De altitudine ventris inferi, & a līgua cō inquinata, & a verbo mendacii, a rege iniquo, & a lingua iniusta. Laudabit vsq; ad mortē anima mea dominum, & vita mea appropinquans erat in inferno deorsum. Circundederunt me vndiq;, & non erat qui adiuuaret. Respiciens eram ad adiutoriū hominum, & non erat. Memoratus sum misericordiæ tuæ domine, & cooperationis tuæ quæ a sæculo sunt,

qm̄

quoniã eruis ſuſtinentes te domine: & liberas eos de manibus gentium. Exaltaui ſuper terram orationem meam, & p morte defluen te deprecatus ſum. Inuocaui dominũ patrẽ domini mei, vt non derelinquat me in die tribulationis meæ: & in tempore ſuperborum ſine adiutorio. Laudabo nomen tuum aſſidue, & collaudabo illud in confeſſione: & exaudita eſt oratio mea.

Et liberaſti me de perditione: & eruiſti me de tempore iniquo. Propterea confitebor, & laudem dicam tibi: & benedicam nomini domini. Cum adhuc iunior eſſẽ, priuſq

namely, that thou deliuereſt ſuch as put their truſt in the, & riddeſt them out of the handes of the falſe Paynimes. Thus lifted I vp my praier frõ ỹ yerth, & prayed for delyueraũce frõ death. I called vpon the lorde, the father of my lorde, that he woulde not leaue me withoute helpe, in the day of my trouble, & in the time of the proud I wil praiſe thy name cõtinually, yelding honor & thãkes vnto it, and ſo my praier is heard. Thou ſauedſt me frõ diſtruction & deliueredſt me frõ the vnrighteous tyme: Therfore will I knowledge, & praiſe the, and auaũce the name of the lorde. when I was yet but ponge, or

euer

euer I went astray, I desired wisedome openly in my prayer. I came therfore before the tẽple, and I sought it verye busily, and I wyll seke for it, to my last houre. Then wyll it flouryssh vnto me, as a grape that is soone ripe. My heart reioyced in it, then wente my foote the right waye, yea, from my youth sought I after it I bowed doune myne ear a little, & receiued it, I foũd in my selfe much wisdome, & prospered greatly in it. Therfore wil I geue the glorye vnto him that geueth me wisedome, for I am aduised to do therafter: I will be gelouse to cleaue vnto that is good so shal I not be cõfoũded

usq; oberrare, quęsiui sapientiam palã in oratione mea. Ante templum postulabam pro illa, & vsq; in nouissimis inquiram eã: et florebit tanq; præcox vua. Lętatũ est cor meum in ea: ambulauit pes meus iter rectum: a iuuentute mea inuestigabã eam, Inclinaui modice aurem meam, et excepi illam. Multam inueni in meipso sapientiã, et multum profeci in ea. Dantí mihi sapientiam, dabo gloriã. Consiliatus sum enim, vt facerem illam: zelatus sum bonũ et nõ confũdar.

Colluctata est anima mea in illa: & in faciendo eam cõfirmatus sum. Manus meas extẽdi in altũ & in sapientia eius luxit anima mea: & ignorãtias meas illuminauit. Animã meã direxi ad illã: & in agnitione inueni eam. Possedi cum ipsa cor ab initio, ppter hoc non derelinquar: venter meus conturbatus est querendo illam, ppterea bonã possidebo possessionem. Dedit enim mihi dominus linguam mercedẽ meã: & in ipsa laudabo eũ. Appropiate ad me indocti, & cõgregate vos in domũ disciplinæ. Quid adhuc rẽtardatis? Et quid dicitis in his: animæ vestræ sitiunt

My soule hath wrestled with it, and I haue bene diligent to be occupied in it, I lyfted vp myne handes on high, thẽ was my soule lyghtened through wisoome, so that I knowledged my foolishnes. I ordered my soule after it, I foũde her in cleanes. I had my heart in it frõ the begynnyng, and therfore shal I not be forsaken. My hearte lougeth after it, therfore I gat a good treasure. Through it the lord hath geuẽ me a newe tong, wherwyth I wyll praise him. Oh come vnto me ye vnlerned, & dwel in the house of discipline withdraw not your selfes frõ it, but cõmon of these thynges, for your soules are

are very thrusty. I opened my mouth and spake Oh come & by wisedome without mony, and bowe doune youre necke vnder her yoke, let your soule receiue discipline, it is euen at hande, and ready to be found. Behold with your eyes, howe I haue hadde but litle laboure, and yet haue muche rest. Oh receiue wisedome, & ye shal receiue plentie of siluer & golde in your possession. Let youre mynde reioyce in her mercy, and be not ashamed of her prayse, worke your worke by times, and she shall geue you your rewarde in due tyme.

¶ A prayer to speake the word of God boldely. Act. iiii

sitiunt vehemẽter. Aperui os meũ, & locutus sũ. Cõparate vobis sine argento sapientiã, & collum vestrum subiicite iugo eius, & suscipiat anima vestra disciplinam. In proximo est enĩ inuenire eam. Videte oculis vestris, quia modicũ laboraui, & inueni mihi multã requiem. Assumite disciplinã in multo numero argenti & copiosũ aurum possidete in ea. Lętetur aĩa vr̃a in mĩa eius, & nõ cõfũdamini ĩ laude ipsi⁹ Operamini op⁹ vr̃m ante tẽpus: & dabit vobis mercedẽ vestrã in tẽpore suo.

Precatio pro annũciando verbum dñi cõfidenter. Act. iiii.

Dñe

DOmine, tu es deus, qui fecisti cœlũ ac terram, mare, & omnia quę in eis sunt, qui per os Dauid pueri tui dixisti: Quare fremuerunt gentes, & pópuli meditati sunt inania? Astiterunt reges terrę & principes conuenerunt in vnum, aduersũ dominum, & aduersus Christum eius. Conuenerunt enim vere aduersus sanctum filium tuum Iesum, quem vnxeras, Herodes simul & Põtius Pilatus cum gentibus & populis Israel, ad faciendum quęcunq; manus tua, & cõsiliũ tuum prius decreuerat, vt fierẽt

LORDE, thou art God, whiche haste made Heauen & yearth, the sea and al that in them is whyche by the mouthe of thy seruaunt Dauid haste sayd: why did the Hethen rage, & the people imagin vaine thinges? The kinges of the yerth stode vp, and the rulers came together agaynst the lord, and agaynste his Christ. For surelye agaynst thy holy sonne Iesus, whom thou haste anoynted, bothe Herode & also Põcius Pilat with the Hanimes & the people of Israel gadered thẽ selues together, to doe euẽ whatsoeuer thy handes and thy coũsel determined before, to be done.

Et

And

And nowe lorde, beholde their thretnīges, & graūt vnto thy seruauntes to speake thy worde with al confidence, and that thou wylt stretche furth thyne hād, to thintent that healyng, signes and wōders may be done by the name of thy holy sonne Jesus.

Et nunc dómine aspice in minas eorū: & da seruis tuis, vt cū omni fiducia loquantur sermonem tuū, manum tuam porrigendo in hoc, vt sanatio, & signa & prodigia edātur per nomen sancti filij tui Iesu. Amen.

A prayer for the peace of the Churche.

LOrde Iesv Christ which of thyne almyghtynesse, madest al creatures both visible & inuisible, whiche of thy godly wisedome gouernest and settest all thinges in most goodly ordre, whyche of thine vnspeakeable goodnes kepest, defendest, and furtherest all thynges,

Precatio pro pace ecclesiæ.

DOMINE Iesu Christe q̄ omnipotentia tua feciſti omnes creaturas, visibiles, & inuisibiles, & diuina sapiētia tua gubernasti dispositionisq̄ omnia ordinate, qui in effabili bonitate tua custodis, defendis, promouesq̄ omnia,

qui

qui profunda mi-
sericordia tua refi-
cis ruinosa, renouas
collapsa, viuificas
mortuos: digneris
(precamur) ad ex-
tremi, in dilectam
sponsam tuam ec-
clesiam, dulcem il-
lum & misericor-
dem vultum tuum,
quo cœlestia om-
nia terrestriaq; & quæ supra cœlum infraq; terram sunt pacificas, coniice-
re: digneris teneros misericordesq; o-
culos in nos cõuer-
tere, quibus Pe-
trum semel magni
ecclesiæ tuæ pasto-
rem aspexisti, & cõ
tinuo rediit secum
in memoriã, & pœ-
nitentia ductus est,
quibus dispersã se-
mel multitudinem

per-

whiche of thy depe mercy
restorest the decayed, re-
newest the fallen, raysest
the dead: vouchesafe (we
praye the) at last, to cast
downe thy coũtenaũce vp-
põ thy welbeloued spouse
the churche, but let it be ỹ
amyable & mercyful coũ-
tenaunce, wherwith thou
pacifiest al thinges in he-
uen & yearth, and what-
soeuer is aboue heauẽ, &
vnder the yearth: vouch-
safe to cast vpõ vs, those
tẽdre & pityful eyes, wyth
whiche thou ones diddest
beholde Peter that great
shepeherd of thy churche,
and furthwith he remem-
bred hym selfe, & repented
With whiche eyes thou
ones, diddest bewe the
scattered multitude, and

wert

wette moued with compassion that for lacke of a good shepeherd they wãdered as shepe, dispersed and straied aſũder. Thou seest (O good shepeherd) what lũdry sortes of wolues haue broken into thy shepecotes, of whõ euery one creth, Here is Christ here is Christ, so that if it were possible the very perfecte persons shoulde be brought into errour.

Thou seest wyth what wyndes, wyth what waues, wyth what stormes thy sely shyp is tossed, thy shyp wherin thi litle flock is in peril to be drowned. And what is nowe lefte, but that it vtterly synke and we al perishe? Of this tempest & storme we may

perlustrasti, & misericordia commoueris, q̃ boni pastoris defectu, errabãt quasi oues sparsæ palantesq̃. Tu satis vides bone pastor, q̃ varia luporum genera in ouilia tua irruperunt, e quib⁹ vnusquisq̃ clamat, hic Christus est, hic Christus est, ita vt si fieri posset in errores deducerentur electi. Tu vides quibus flatib⁹, quibus fluctibus, quibus tempestatibus misera nauis iactatur, in qua pusillus grex tuus de submersione periclitãtur, quid autẽ nunc restat, nisi vt prorsum submergatur, omnesq̃ nos pereamus? Huius tempestatis causa est nra

iniqui-

iniquitas & depra-
uata vita. Hoc nos
videmus & confite
mur: iustitiam tuã
cernimus, & iusti-
tiam nostram lamẽ-
tamur: sed ad mise-
ricordiam tuam pa-
uocamus quę (se-
cundum Psalmum
prophetæ tui) exu-
perat omnia opera
tua, multa supplí-
cia sustinuimus,
multis bellis fracti,
multis iacturis bo-
norum consumpti
tot morborum pe-
stium q; generibus
flagellati, tot fluctí-
b⁹ quassati, tot por
tentis perterrefa-
cti, & nullus tamen
nobis ita fatigatis,
& inusitata malo-
rum vi debilitatis,
port⁹, perfugium q;
apparet. Sed quoti-
die

thanke out owne wycked
nes and sinful liuing, we
espy it wel & cõfesse it, we
espy thy righteousnes, &
we bewaile our vnrighte
ousnes, but we appele to
thy mercy: which (acco-
dyng to the Psalm of thy
prophete) surmounteth al
thi workes, we haue now
suffered muche punyshe-
ment, beyng soused with
so manye warres, consu-
med with suche losses of
goodes, scourged with so
many sortes of diseases &
pestilences, shaken wyth
so many fluddes, feared
wt so many straunge sigh
tes frõ heauẽ, and yet ap-
peare there no where any
hauen or port vnto vs be
yng thus tired & forlorne
among so straunge euils

but

but still euery daye moze greuous punishmẽtes, & moze seeme to hang ouer our heades. we cõplayne not of thy sharpnes most tendze sauiour, but we espy here also thi mercy foz asmuche, as muche greuowser plages we haue deserued. But o most merciful Jesu we beseche the that thou wylt not considze ne weye, what is due foz our deseruynges, but rather what becommeth thy mercy, without whiche neyther the angels in heauen can stand sure before the, muche lesse we sely vesselles of claye.

Haue mercy on vs, O redemer, whiche art easy to be intreated, not that we be wozthi of thi merci but geue

die magis magisq; graues plurecq; pœne immimere ceruicibus nostris videtur. Non hic de tua asperitate conquerimur misericordissime domine, sed tuam potius misericordiam intuemur: quod longe grauiores plagas commeriti sumus. Nos vero abs te misericordissime domine precamur, nõ quid meritis nostris dignum sit cõsideres aut perpendas: sed potius quid deceat mĩam tuã, sine qua ne angeli quidem i cœlo cõsistere possunt, ne dũ nos vasa luti infirma. Miserere nri redemptor nr, q facillime exoraris, nõ quod nos misericordia tua digni sum⁹: sed

sed hanc gloriã nomini tuo dare. Ne patiaris Iudeos, Turcas, reliquosq, qui vel non nouerunt te, vel gloriæ tuæ inuident, perpetuo de nobis triumphare, & dicere: vbi deus, vbi redemptor, vbi seruator, vbi sponsus illorum est? Hæc contumeliosa verba & conuitia inte domine vedundant, dum ex malis nostris bonitatem tuam existimant, nos derelinqui putant, quos emendari non cernunt. Cum semel in nauigio dormires, & tempestas subito exorta minaretur morte omnibus qui in naui erant,

geue thou this glory vnto thine owne name: suffer nat, that the Iewes, Turkes, & the rest of the Paynimes, whiche eyther haue not knowen the, or do enuy thy glory, shulde cõtinually triumph ouer vs, and say: wher is their God, where is their redemer, where is they? sauiour, where is their bridegrome, & they thus boast on? These opprobrious woordes & vpbraidinges redound vnto the Lord whyle by our euyls, men wey and esteme thy goodnes: they thinke we be forsaken, whome they se not amended. Once when thou slepst in the shyp, & a tempest sodeynly arisyng thretned death to al in the

shyp

shyp, thou awokest at the outcry of a fewe disciples, and streight way at thine almightie woorde the waues couched, the wyndes fel, the storme was sodenly turned into a great calme. The doumbe waters knew their makers voice. Nowe in this farre greater tempest, wherin not a fewe mēnes bodyes be in daūger, but innumerable soules: we beseche the at ȳ eri of thi holy church whiche is in daūger of drounyng, ȳ thou wilt awake. So many thousandes of men do crye, Lorde, saue vs, we perish, the tempest is past mans power: yet we se that thendeuours of them that wolde helpe it, do tourne cleane a con-

trary

erant, ad clamorem paucorū discipulorum excitabaris, &c. continuo fluctus q̄ eueruit, vētus cessauit, tempestas in magnam trāquillitatem cōuersa est. Aquę mutę creatoris vocem agnouerūt, in hac autē longe grauiori tēpestate, in qua non paucorum hoīm corpora in discrimē veniunt, sed innumerabiles aīæ periclitantur: ad vocem vniuersę ecclię tuę deprecamur vt vigiles, quę nūc i periculo submersiōis sit. [illegible] milia hoīm [illegible] nos perim⁹, tēpestas hęc humanā potētiā supat, imo vero conat⁹ eorū q̄ illi præsidiū ferūt cōtrarium

trarium auertentur Quod hoc prestabit solum verbum tuum est, verbo solum oris tui dicito: tempestas cessa, & confestim tranquillitas expetita apparebit. Quot millibus impiorum pepercisses, si in ciuitate Sodomæ vel decem inuenti fuissent: nunc vero tot millibus hominũ gloriã nominis tui amantiũ, et propter decorẽ domus tuę gemẽtiũ, non horum precibus adductus irã remittes, et cõsueta rũ antiquarũq; misericordiarum tuarum recordaberis? An non diuina sapientia tua nr̃am stultitiam in gloriã tuã cõuertes? An nõ malorum improbitatẽ

trary wat. It is thi word that must do ỹ dede lord Jesu, only say thou with a woorde of thy mouthe: cease o tẽpest, & furthwith shal the desired calme appeare. Thou wouldest haue spared so many thousãdes of most wicked mẽ, yf in the citie of Sodome had ben foũd but .x. good men: Now here be so many thousãdes of men whiche loue the glorye of thy name, which sygh for the boũtie of thi house, & wilt thou not at these mennes praiers let go thine ãger, & remẽber thyne accustomed and olde mercies? Shalt thou not with thy heauẽly policy, turne our folye into thi glorie? Shalt thou not turne ỹ wycked

mens

mens euyls to thy chur-
ches good: If or thy merci
is wont then most of al to
succour, whē the thynges
is with vs past remedy, &
neither ỹ might, nor wise-
dome of men can helpe it.
Thou alone bringest thin-
ges that be neuer so oute
of order, into ordre again
whiche art the onely auc-
thour and mainteyner of
peace. Thou framedst
that old cōfusion whiche
we cal Chaos, wherin with
out order, without fashiō
confusely laye the discor-
daunt seedes of thynges,
and wyth a wounderfull
order, the thynges that of
nature foughte together,
thou diddest allye & knyt
in a perpetuall bande.
But howe muche greter

in ecclesiæ tuæ bo-
num commutabis?
Tū enim misericor
dia tua solet omnia
subleuare, cum res
nobis immedicabi-
lis esse videtur: nec
potentia, aut sapi-
entia humana cor-
rigi potest. Tu so-
lus res etiam inor-
dinatissimas in or-
dinem adducis: qui
solus author, con-
seruatorq; pacis es.
Tu antequam con-
fusionem quam
Chaos appellamus
formauisti, in qua
sine ordine, sine
modo, perturba-
te discordia semi-
na rerum iacebant,
& admirabili serie
res natura sua pu-
gnantes, vinculo
perpetuo copula-
uisti & colligauisti
Quanto q̄so maior

cōfusio

confu-

cõfusio est hęc, vbi nulla charitas, nulla fides, nulla copulatio amoris, nulla legum, nulla magistratuum reuerentia, nulla opinionum consensio, sed quasi in perturbatissimo choro, vnusquisq; diuersum canit. In cœlestibus planetis nulla est dissensio, elementa suas sedes tenent, vnumquodq; constitutum sibi officium facit.

Et sponsam tuam cuius causa omnia facta sunt, continua sic dissensione perire & labefactari permittis?

Malos ne spiritus seditionis authores atq; administros in ditione tua sine

cõfusion is this, where is no chastitie, no fidelity, no bondes of loue, no reuerence, neyther of lawes, nor yet of rulers, no agrement of opinions, but as it were in a misseordered quire, euery man singeth a contrary note. Among the heauenly planetes is no discension: all. iiii. elementes kepe theyr place, euery one doth the office, wherunto they be appointed. And wilt thou suffre thy spoule, for whose sake all thynges were made, thus by continual discordes, to perisshe and go to wreke? Shalt thou suffer the wicked spirites, whiche be authours and workers of discorde, to beare such a swynge in thi kingdome

dome vnchecked? Shalt thou suffre the strōg captayne of mischefe whome thou ones ouerthrewest, againe to inuade thy tentes & to spoyle thy soudiers? when thou werte here a man, cōuersaūt amonges men, at thi voice fled the deuyls. Sende furthe we beseche the, O lorde, thy spirite whyche maye dryue awaye out of the brestes of all thē that profesſe thi name the wicked spirites, maysters of riot, of couetise, of vaine glory, of carnall luste, of mischief, and of discorde. Create in vs, O our god and kyng, a cleane heart and renue thy holy spirit in our brestes, plucke not from vs thy holy goſt.

D.i. Ren-

vlla reprehensione ita regnare permittes? potentem ne illum iniquitatis ducē, quem semel deiecteras, castra inuadere & milites tuos spoliare fines? Cum hicī hominib⁹ versabaris: vocem tuam fugiebāt demones. Emitte quęsumus domine spiritum tuum, qui e pectoribus omniū nomen tuum profitentium, malos spiritus, magistros intēperantiæ, auaritię, vanę glorię libidinum, scelerum, discordiæ cꝫ abigat. Crea i nobis rex & deus noster cor mūdum, & spiritū sanctum tuū in pectoribus nostris renoua, nec spm̄ sanctū tuū auferas a nobis

Restituc

Restitue nobis fructum salutaris sanitatis tuæ, et spiritu principali corrobora sponsam, pastoresq; eius. Hoc spiritu reconciliasti cœlestia terrestribus, hoc formasti ac reduxisti tot linguas, tot nationes, tam diuersa hominum genera in vnũ corpus ecclesiæ: q̃d corpus eodem spiritu copulatur capiti. Hunc spiritum si in omnium hominũ cordibus renouare digneris, tũ externæ hę quoq; miseriæ cessabunt: aut si non cessauerint, ad fructũ salte, vtilitaremq; diligentiũ te traducẽtur. Sifte hanc domine Iesu confusionem, hoc horribile Chaos in ordi-

Rẽder vnto vs the ioy of thy sauyng health & with thy principal spirit, strẽg then thi spouse & the herd mẽ therof. By this spirit thou recociledst ỹ yearthly to the heauenli, by this thou diddest frame & reduce, so many tonges, so many nations, so many sundry sortes of men into one body of a church, whẽ che body by ỹ same spirit is knyt to the their head. This spirit if thou wylte vouchesake to renue in al mens heartes, than shall also these sorren miseries cease, or if they cease not, at least they shal turne to the profite & auaile of thẽ whiche loue the. Stey this cõfusion, set in order this horrible Chaos (O lorde

lorde Jesus) let thy spirit stretche out it selfe vpon these waters of euil wauerynge opinions. And because thy spirite, whiche accordyng to thy prophetes sayyng conteineth all thinges, hath also the science of speakyng: make ỹ like as vnto al thẽ which be of thy house, is all one light, one baptisme, one God, one hope, one spirit: so thei may also haue one voice, one soũd and song, professyng one catholike trueth. whẽ thou diddest moũt vp to heauẽ triumphantly, thou threwest about frõ aboue thy precious thinges, thou gauest gifres amõgest mẽ, thou dealtest sundry rewardes of thi spirit. Renue again

ordinem adducito: expande spiritum tuum super aquas male fluctuantium opinionum, & quia spiritus tuus, qui iuxta prophetę sententiã continet omnia, scientiam etiam habet vocis. Effice vt quemadmodum omnibus qui in domo tua sunt, vnum lumen, vnus baptismus, vnus deus, vna spes, vnus spiritus: Sic vnam quoq; habeant vocem, vnam cantilenam, vnum sonum vnam catholicã veritatem profitentes Cum in cœlum gloriose ascendisti, demisisti de cœlo, re preciosissimas: dedisti dona hoibus varia numera spũs diuisisti, renouadñe

di

de cœlo veterē bo-
nitatem: da nūc ec-
clesiæ labefactatæ,
& inclinatæ, quod
illi emergēti, & exo
riēti initio dederas
Da principibus ma
gistratibusq; grati-
am timoris tui: vt i-
ta rempublicam su-
am gubernent, qua
si statim tibi regi re
gum rationem red-
diturī. Da sapienti-
am semper assistri-
cem illis, vt quod-
cumq; optimum fa
ctu fuerit, & animo
prouideāt: & factis
persequātur. Da e-
piscopis tuis dons
propheciæ, vt san-
ctas scripturas non
ex suis ingenijs: sed
tua

from aboue thy old bosti-
tifulnes, geue that thing
to thy churche now fayn-
tyng & growynge doune-
warde, that thou gauest
vnto her shooting vp, at
her first beginning. Geue
vnto prynces & rulers the
grace to stande in awe of
the, that thei so may gyde
the cōmon weale, as they
shuld shortly rēdre accōp-
tes vnto the that arte the
kynge of kynges. Geue
wisedome to be alwayes
assistent vnto them, that
whatsoeuer is best to bee
done, they may espye it in
their mynde, and pursue
the same in their dotnges
Geue to the bysshops the
gift of prophesy, that thei
may declare and interpret
holi scripture, not of their

owne

owne brayne, but of thine inspiryng. Geue them the thre folde charite, whiche thou ones demaũdest of Peter: what tyme thou dyddest betake vnto him the charge of thy sheepe Geue to thy prestes the loue of sobernes, and of chastite. Geue to thy people a good wyl to folowe thy cõmaundementes: & a redynes to obeye suche persons, as thou hast appoynted ouer them. So shall it come to passe, yf through thy gift thy princes shall cõmaunde that thou requirest, if thy pastours and herdmen shal teach the same, & thy people obey them both: that the olde dignitie and trãquilitie of the church shal

tua inspiratione declarent, & interpretentur. Da triplicẽ illis charitatem quã a petro requirebas: quando illius curæ oues tuas commisisti. Da sacerdotib⁹ tuis temperantię, castitatisq; amorẽ, da populo tuo studiũ sequẽdi mãdata tua et promptitudinem obediendi iis, quos tu super illos cõstituisti. Ita fiet vt si largitate tua principes, ea sperent, quæ tu p̃cipis, pastores eadẽ doceant, populus vtrisq; pareat: veteris ecclesię dignitas, tranq̃llitasq; cũ ordinis cõser-

uatione

uatione ad gloriam nominis tui reflo=rescat. Niniuitis pe percisti morti ad=dictis, statim vt ad pœnitentiam con=uersi fuerant, & ~~domum tuam inclinā=tem iam & corruen~~tem despicies, quę vice sacci gemitus, vice cinerum lachri mas profundit? Promisisti remissio nem conuersis ad te, at hoc donum tuum est, vt quis cū toto corde suo ad te conuertatur, vt omnis bonitas no=stra ad gloriam tu=am redundet. Tu factor es, refice o=pus tuū quod for=masti: tu redem=ptor es, serua quod emisti: tu seruator es,

sponsam tuam pedibus tuis advolutam

* sponse

returne agayne with a goodly order vnto ẏ glo=ry of thy name. Thou spa redst ẏ Niniuites appoin ted to be destroyed, assone as thei cōuerted to repen taunce. And wylte thou dispise thy *~~house~~ fallyng doune at thy feete whiche in steade of sacke clothe hath sighes, & in steade of ashes teares? Thou pro=misedst forgiuenes to such as turne vnto ẏ, but this selfe thīg is thy gifte a māne to turne with his whole heart vnto the, to the intēt al our goodnes shulde redound vnto thy glory. Thou art the ma=ker, repayre thy worke that thou hast fashioned. Thou are ẏ redemer, saue that thou hast bought.

Thou

Thou art the sauiour, suf-
fer not thē to perishe that
do hang on the. Thou art
the lorde and owner, cha-
lenge thi possessiō. Thou
art the heade, healpe thy
membres. Thou art the
kyng, geue vs a reuerēce
of thy lawes. Thou art
the price of peace, breath
vpon vs brotherly loue.
Thou art the God, haue
pitie on thy humble bese-
chers: be thou accordyng
to Paules saiyng, al thin
ges in al men, to the entēt
the whole quere of thy
Churche, with agreyng
myndes and consonant
voices formerci obteined
at thy handes, may geue
thākes to the father, sōne
& holy gost: whiche after

es, nesinas perire q
tibi innititur: tu
dominus es, & pos-
sessor, vendica pos-
sessionem tuam, tu
caput es: opem fer
membris, tu rex es,
da nobis legum tua
rum reuerentiam:
tu princeps pacis es
aspira nobis frater-
nam charitatem: tu
deus miserere sup-
plicum tuorum, sis
(vt beatus paulus
loquitur) omnia in
omnib⁹, vt vniuer-
sa⁹ ecclesiæ tuæ cho
rus consentientib⁹
animis, et vocibus
consonātibus: gra
tias de misericordia
inuenta agant patri
filio et spiritui san-
cto, qui pro perfe-
ctissimo concordiæ
exemplo

exemplo perſonarum proprietate diſtinguuntur & coniunctione nature adunant, quib⁹ laus, & gloria ad omnẽ æternitatem. Amẽ.

the moſt perfect exaimple of cõ cord, be diſtincted in propertie of perſons, and one in nature, to whome be prayſe and glorye eternally Amen.

Precatio pro bona fama conſeruanda.

A Prayer for the keppynge of a good name.

SApiens ille, qui tibi a ſecretis fuit (pat cœleſtis) docuit honeſtam famam theſaurum eſſe pretioſum iis verbis: melius eſt habere nomẽ bonũ q̃ vnguenta pretioſa, hanc vero rẽ tam bonam, tanq̃ excellentẽ neq̃ comparare, neq̃ retinere ſine tuo adiumẽto, preſidioq̃ poſſum⁹: bonę vero famæ caput reuera, fõſq̃ eſt vita inculpata. Hoc igit̃ à primis

THat wiſe mã whiche was priuye of thy ſecretes (o heauenly father) taught vs, that an honeſt name is a treaſure ryghte precious when he ſayeth: better it is to haue a good name, then pretious oyntmẽtes But this ſo excellent and good a thyng we neyther can get nor kepe, but by thy ayde and helpe. Now ſurely the well & foũtaine of a good name is a fautleſſe life: This therfore in

especial

especial we demaũde and craue of the, O lorde almightie, yet neuertheles forasmuche as oftẽtymes innocency and kautles liuyng is not ynough, neither yet a sure buckeler & defence, namely agaynst suche as vnder theyr lippes beare the poyson of serpentes: yea, and oft tymes it happeneth, that when we suppose to be amonges our trusty frendes, we dwel with Ezechiel amonge scorpions and venemous serpentes, we cry with thy holy prophetes: O lorde deliuer my soule from wicked lippes and a gileful tong, but yf neuertheles it be seene to thy goodnes, to exercise thy seruauntes also with this

mis rogamus & emendicamus abs te domine omnipotens. Et quoniam persæpe innocẽtia, vitaq; inculpata, neq; satis per se valent, neq; satis firmum scutũ, & præsidium sunt aduersus eos, qui sub labiis suis venenum serpentum gestant: & ferepleruq; quãdo cum fidis amicis nos esse arbitramur, cum Ezechiele inter scorpiones, & venenata animalia habitamus, cum sancto ꝓpheta clamamus: Domine libera animam meã a labiis iniquis, & a lĩgua dolosa: quod si hoc benignitati tuæ videatur, vt famulos tuos hac af-

flictiõne

flictione exerceas, quo possint melius ad pietatē religionemq; adduci, concede quesumus, vt cum Paulo fortissimo Athleta tuo, p ignominiam & gloriam, per infamiam et bonam famam, i mandatis tuis per Iesum Christū permaneamus, qui quādo hic in terris ambularet, conuitiis, ignominiis maledictis incessebatur, exagitabat vt Samaritanus, vini potor, seductor populi, demonium habens: q nunc tecum in gloria simul regnat cū spiritu sancto. Amē

this affliction, to ỹ intent they may better be brought to godlines & perfectiō: Graūt (we the pray) ỹ with Paule thy most valiaunt champion we may by reproche and glory, by infamy and good naine, a byde styl in thy cōmaundementes, through Iesu Christ, whiche also him selfe (whē he walked here in yearthe) was reuyled, slaūdered, euil spoken of and called to his teeth a Samaritane, a wine driker, a disceiuer of the people, & one that had a deuil The same now reigneth with the i glory together with the holy gost. Amen

Precatio contra curam mundanā.

A prayer agaynst worldly carefulnes.

Benig-

O most

O Moost deare and tender father, our defendour & nourisher, indue vs with thy grace that we may cast of the great blindnes of our myndes, and ẏ carefulues of worldely thynges, and maye put our whole study and care in kepyng of thy holy lawe. And ẏ we maye labour & trauaile for oure necessities in this life, lyke the birdes of the ayre, and the lillies of the feld without care. For thou hast promised to be careful for vs, and hast cōmaunded that vpon the we shulde cast all our care, whiche liuest & reignest worlde without ende. Amen.

A praier

BEnignissime et indulgētissime Pat̄ defensor noster et nutritor, ībue nos gratia tua, vt cecitate mentium nostrarū, et huius mūdi cura reiecta, omne studium curamq; nostrā in mandatis tuis cōseruandis ponam⁹, et vt sine cura quasi volucres cœli & lilia agri laborem, industriamq; suscipiam⁹, quia tu promisisti te curaturū pro nobis, et pręcepisti, et omnem curam nostram in te coniicerem⁹, qui viuis et regnas ad æternitatem. Amen.

Precatio

Precatio contra superbiam & libidinē Eccle. xxiii.

DOmīe pater, & deus vitę meę, ne derelinquas me in cogitatu illorū. Extollē tiam oculorū meorū ne dederis mihi & oē desideriū auerte a me. Aufer a me ventris concupiscē tias concubitus cō cupiscentię nę apprehendant me, & aīo irreuerēti & infrunito ne tradas me

Alia precatio cōtra superbiam:

DOmine Iesu Christe in sūma potentia mitissime, ī sūma excellentia humanissime, immo vero voluntate tua humillime, eam mētem, spiritumq;

¶ A prayer agaynst pryde and vnchastnes. Eccle. xxiii.

O Thou lorde father and God of my lyfe, lette me not vse proudly to loke, but turne awaye from me al filthy desires. Take from me the lustes of the body, let not the desires of vncleanesse take hold vpon me: & geue me not ouer into an vnsham fast and obstinate mynde

¶ Another praier agaynst pryde.

O Lord Christ in moste mightye power, mooste meeke, and in greatest excellency, most lowelye. Yea of thyne owne wyll moste humble geue vnto me thy mynde and

and spirite, that I maye knowledge my weaknes, leauened & infected wyth maliciousnes, ẏ throughe thyne example I may be humble and meke, which haue no cause to boast mi selfe. Thinges of ẏ world be vncertayne, lent for a short vse. The body is fa dyng, frayle, & filthy, the mind is blind & froward, what so euer I haue of myne owne: it is naught, If I haue any goodnes, it is of god and not of me Knowyng this feblenesse of my selfe, why shulde I magnifye my selfe? And specially sith thou lord of heauē and yearth, beyng of suche wonderful excellency diddest humble thy selfe to the lowest state of men

ritumq; largire, vt imbecillitatem meam agnoscam fermentatam malitia atq; infectam: vt qui nullā habeo gloriandi causam, tuo exēplo humilis mitisq; fiam. Humana omnia incerta sūt, ad breuem vsum cōcessa. Corpus caducum, fragile, sordidum, mens cęca, & peruersa, quicq̄d habeo meum, malū est: quicquid habeo bonum, dei est, & non meum.

Hanc igitur imbecillitatem agnoscēs quur me ipsum magnifacerem?

Precipue vero cum tu domine cœli & terræ, quando ī admirabili excellentia eras, teipsum ad infimam hominū cōditionē

ditionem abieceris, concede mihi verã humilitatem, vt ad veram gloriam extolli possi: qui viuis et regnas cum patre et spiritu sancto ad omnem æternitatem. Amen.

men, graunt me true humilitie that I may be exalted to the euerlastyng glory, which liuest & reignest with the father & the holygost for euer. Amen.

A prayer agaynst enuy.

Precatio contra inuidiã.

DOmine inuentor, factorq; omnium, dispensatorq; donorũ tuorum, qui largissima hñficentia tua diuidis: tribuendo vnicuiq; plus quam pro meritis: singulis tamen satis, vt nullã habeamus indignationis aut inuidiæ causam, cum tu de tuo des omnibus, etiam iis, qui non commeriti sũt, et

LORDE, the inuẽtour & maker of all thinges, and disposer of thy giftes, whiche thou bestowest of thi bountеous liberalite, geuyng to eache man more than he deserueth, vnto eache mã sufficiently, so that we haue no cause of grudge or enuy, sithe thou geuest vnto al mẽ of thine owne, and vnto such as deserue it not, and to eache man sufficient-

sufficiently towarde the heauēli blessednes: graūt vs that wee bee not enuyous, but quietly content with thy iudgement and the disposyng of thy gyftes and benefites. Graūt vs to be thākeful for that we receiue, and not to murmure secretely with our selfes against thi iudgement & blessed wyll, in bestowyng thy free benefites, but rather that we loue and praise thy boūteous liberalitie aswell in others as in our self, and alwaies magnifie the O lorde, the wel of all gyftes and goodnes. To the be glory for euer. Amen.

et vnicuiq; sufficiēter ad cœlestē beatitudinem: concede vt nequaq̄ inuidiosi sed iudicio tuo, et donorum tuorum, beneficiorumq; dispositione cōtenti simus. Concede nobis, vt grati simus pro iis quę accipimus, neq; secrete nobiscum contra iudicium tuum, sanctāq; in collocādis gratuitis beneficiis voluntatē murmuremꝰ, sed potius amemus, laudemusq; liberalem beneficentiam tuam, cum in ceteris, tum in nobis ipsis, et sēper te domine fontem bonorum omnium, bonitatisq;, magni faciamus. Tibi gloria ad ęternitatem. Amen

Domine

A praier

Contra iram.

Domine IESV Christe qui dixeras vnumquemq; irascentem fratri suo, reum esse iudicii: q; secreto tuo iusto q; iudicio omnem vindictam vltionẽq; assidue reseruas: per immensam misericordiam tuã largire nobis, vt nulla ratione in aliquam intemperiem irã, & cupiditate vlciscendi dilabamur: sed perpetuo non solum diuinum preceptum tuum quod precipit, vt beneficiamus iis qui oderunt nos: & rogemus pro iis, qui male de nobis loquuntur memoria teneamus

¶ A praier agaynst anger.

LOrde, Jesu Christ which saidest whoso euer is ãgrye with his brother, shall be giltye of iudgement: whiche also doest reserue frõ time to time, al vẽgeaũce and displeasure to thy secrete and iust iudgement Graunte vs of thy great mercye that by no maner of occasion we fall not in to disordering of our self by anger and desire of reuẽgyng, but that we may alway remẽbre, not onely thi godly cõmaundement whiche chargeth vs to do wel to them that hate vs, and to pray for them that saye euyl by vs; but also that we beare in mynde thy

thy holy example whiche diddest prayе for thē that cruelly crucified the. To the with the father & holy goſt be glory euerlasting. Amen

A prayer in aduerſitie.

LORD God without whoſe will & pleaſure a ſparowe dothe not fal vpon the groũde, Seyng it is thy wyll and permiſſyon that I ſhulde be in this miſery and aduerſitie: Seyng a[illegible] that thou doeſt puniſhe me with aduerſitie, not to deſtroy me & caſt me away, but to cal me to repẽtaũce and to ſaue me. For whõ thou loueſt, him doſt thou chaſtiſe. Furthermore, t.i. ſeyng

mus, ſed etiam ſanc̃ti exempli tui recordemus qui pro crudeliter cruci affigentibus te, precaharis Tibi cum patre, et ſpiritu ſãcto ſit ſempiterna gloria. Amen.

In rebus aduerſis.

OMINE deꝰ ſine cuius volũtate ne paſſer quidem in terrã cadit, quum voluntatę permiſſioneq̃ tua ſhac miſeria & calamitate ſim: cũme iis ærumnis affligas nõ ad deſtruẽdum protinꝰ et abiiciendum, ſed ad ſeruandum, et ad pœnitentiam reuocandã, quem enĩ diligis hunc caſtigas: cum res aduerſæ et pertur-

perturbatę efficiant patientiam, et qui perturbationem aliquã patienter fert, hic similis efficitur capiti & seruatori nostro christo. Cũ deniq; in omni miseria & ærũnis (ąa precipis vt inuocarem te tẽpore tribulationis & pollicitus es te auditurum adiuturũq; me) certo persuasus sim de consolatione abste recipienda, concede omnipotẽs deus & misericors pater, vt in omnib⁹ rerũ motib⁹ ac perturbationibus sine ęgritudine animi ac murmuratione, sine exanimatione & desperatione quieti sim⁹ ad laudãdũ & magnificandũ te, ad vniuersam spem fiduci

amq;

seyng affliction and aduersitie worketh patience, & who so patiently beareth tribulation, is made like vnto oure sauiour Christ our head. Finally seyng that in al tribulatiõ and aduersitie, I am in assuraũce of cõfort at thy gracious hãd. For thou hast cõmaunded me to calvpõ the in the tyme of tribulatiõ, and hast promised to heare and succour me. Graunt me therfore, o almighty God & mercifull father, in all trouble & aduersitie to be quiet, without impatience and murmuryng, without discouragyng and disperation, to praise & magnifye the, to put my whole trust & cõfidence in the, for thou

neuer

neuer forsakest thē, that trust i the, but worckest al for the best to them that loue the, & seke the glory of thy holy name. To the be glory for euer. Amen.

¶ A prayer in prosperitie.

I Geue the thankes O God almightie, which not aloneli hast endued me with ỹ giftes of nature, as reason, power, and strength, but also hast plentifully geuen me the substaunce of this worlde: I knowledge (o lorde) that these are thy giftes, and confesse with holy sainct Iames that there is no pfect nor good gift but it commeth from the: O father of lightes: whiche geuest frely, and

amcꝫ nostram in te collocandā, quia tu nunc̄ deseris fidentes tibi, sed ad optimum conuertis oīa iis q̄ diligunt te, & querūt gloriā sācti nois tui. Tibi glia ad ęternitatē. Amē.

In rebus prosperis.

GRatias ago tibi deomnipotēs qui non solū donis naturæ me imbuisti ratiōe, potētia, viribus, sed copiose facultates huius mundi largitus es. Hęc ego cōfitebor dñe tua esse dona, et cū sācto Iacobo agnosco nullum perfectum, nullum bonū donum esse, quod non abs te descendat (pater luminū)

qui

qui das affluenter & nemini exphras. Confitebor cū propheta Aggeo aurū tuum esse, argentū tuum esse, et ea quibus tibi volupe est dare: piis vt dispensatores diuisoresq; illorum sint, impiis vero ad illorum damnationem aceruandam atq; accumulandam. Quā ob rē benignissime pater, humillime obsecro, et rogo abste, vt sancto tuo spiritu formes i me fidele cor, manumq; paratam ad diuina dona secundum placitum, voluntatēq; tuam distribuenda: vt ne hic accumulem, vbi fures diripiunt, et tinee exedunt: sed aceruem thesauros i cœlesti regno tuo, vbi

castest no mā in the teeth. I knowledge with ỹ prophete Agge, that gold is thyne and siluer is thyne and to whō it pleaseth ỹ, thou geuest it, to the godly that they maye be thy disposers & distributours therof, and to the vngodly to heape vp their daunnation withal. wherfore my most merciful God, I hūbly beseke & desire of ỹ to frame in me with thi holy spirit a faithful heart & ready hande to distribute these thy good giftes accordyng to thy wyll and plesure, that I treasure not vp here where theues maye robbe, and mothes corrupt, but to treasure in thy heauenly kyngdome, where neither theke maye steale

steale, nor mothe defile, to my owne comfort (whome of thi mercy thou hast promised to reward therfore) to ȳ good example of the humble and weake of thy congregation, and to the glory of thy name. To whom with thy sone and holy gost be all honoure and praise, worlde without ende. Amen.

¶ A fruitful praier to be sayde at all tymes.

O Mercyful God, graūt me to couet with a feruēt mynd, those thinges which may please the, to serche them wisely, and to knowe them truly, & to fulfil them perfectly to the laude and glory of thy name. Order my liuyng,

vbi nec̄ fur expilat, nec̄ tinea exedit, ad consolationem meam, quē p̄mia tua te compensaturum promisisti ad humiliū et infirmorum in ecclesia tua cōsolationem, & ad nominis tui gloriam Cui cum filio et spiritu sancto sit omnis honor et laus ad omnem ęternitatem. Amen.

Fructuosa p̄catio quis tēpore dicēda.

MIsericors deus, concede, vt quę tibi placita sunt, feruenti animo ea cupiā, sapienter inquirā, vere cognoscam, perfecte impleam ad nominis tui laudem et gloriam. Guberna vitam meam, vt ea faciam quæ

The Prayer of Thomas Aquinas, by him used every day.

quæ tu requiris: da gratiam, vt ea obti neam quæ animæ meæ sunt aptissima bone domine, viam meam rectam stabi lemq; facito, vt ne q; rebus in prospe ris aut aduersis ca dam, sed prosperis in reb' agã tibi gra tias, et aduersis in rebus patientia mu niar: vt neq; alte ris efferar, nec alte ris deprimar: vt nul lare leter, quæ non me ad te excitet: ne q; vllis rebus angar nisi quæ me auer tant abs te: vt nemi ni preter te place re studeam, nec vl li preter te displice re formidem: humã na queso domine omnia propter te vilescant, neq; vl la

so that I maye do that whiche thou requirest of me, & geue me grace that I may obteine those thinges, whiche be most cõuenient for my soule. Good lorde make my waye sure and streight to the, so that I fal not betwene prosperitie, and aduersitie, but that in prosperous thinges I may geue the thankes, and in aduersitie be patient, so that I be not lift vp with ỹ one nor oppressed with ỹ other. And that I may reioyce in no thyng, but that whiche moueth me to the, nor to be sory for nothyng, but those thinges which draweth me frõ the, desiryng to please no body nor fearing to displease any bes

des

des the. Lord let al worldly thinges be vile vnto me for the, let me not be mery with the ioy that is without the, and let me desire nothing beside the. Let that labour delyght me whiche is for the, and let all the rest wery me, whiche is not in the. Make me to lift vp my hearte oftymes to the, and when I fal, make me to thinke on the, & be sory with a stedfast purpose of amendement. My God make me humble without fainyng, mery without lightnes, sad without mistrust, sobre without dulnes, true without doublenes, fearyng the without dispera cion, trustyng in the without presũptiõ, tellyng my

la lętitia absq; te exhilarer, neq; preter te quicq; concupiscam. Labor qui p te suscipitur, me delecter, cętera omnia fatigent me quæ nõ sunt in te. Fac me semper ad te cor leuare: & vbi cecidero effice vt de te iterum cogitem & firmo emendandi proposito indoleam. DEVS meus, fac me sine calliditate humilem: sine leuitate hilarem: sine diffidentia tristem: sine stupiditate sobrium: sine simulatione verum: sine desperatione timentem tui: sine præsũptione fidentẽ tibi:

proximi

proximi delicta sine dissimulatione narrantem, verbo et exemplo illos sine irrisione docentē, sine altercatione obediētem, sine murmure patientem sine corruptione purum. Benignissime dñe deus da cor mihi ita puigil, vt nulla me curiosa cogitatio abs te abstrahat: ita corroborationē, vt nulla animi affectio me depellat: ita stabile vt nullæ illud res aduersæ frāgant. Dñe mi da mihi intelligētiā ad cognoscendū te, diligentiam ad quærendū te, & cōsuetudinē vitæ ad placendū tibi, spem denicq; ad cōplectendū te propter preciosi sanguinis imaculati agni

neighbours faultes with out dissimulaciō, techyng them with wordes and examples without mockyuges, obedient without arguyng, patient without grudgyng, and pure with out corruption. My most louyng lorde & God, geue me a wakyng heart, that no curious thought withdrawe me frō ỹ, let it be so strong, that no vnworthy affection drawe me backe warde, so stable, that no tribulation breake it. My lorde, graunt me wytte to knowe the, diligence to seke the, conuersation to please the, & finally, hope to embrace the, for the precious blud sake of that immaculate lambe our onely sauiour Jesu Christ.

To

To whō with the father and the holy gost thre persons and one God, be all honour and glory worlde without ende. Amen.

¶ A deuout praier vnto Iesu Christ, called O Bone Iesu.

O Bountiful Iesu, O swete Iesu, O Iesu the sōne of the pure virgyn Mari, ful of mercy & truth, O swete Iesu after thy great mercy haue pitie vpō me, O benigne Iesu I pray the by the same precious blud, that for vs miserable sinners thou werte cōtent to shed in the aulter of the crosse, that thou vouchesafe cleane to auoyde all my wickednes, and not to dispise

gni vnici seruatoris Iesu Christi. Cui cum patre & spiritu sācto tribus personis & vni deo, ꝛ omnis honor et gloria ad omnem ęternitatem. Amen.

Deuota oratio ad Iesum Christum.

O Bone Iesu, O dulcis Iesu, O Iesu, fili Mariæ virginis, plene misericordia et veritate. O dulcis Iesu, miserere mei secundum magnā misericordiam tuam. O benigne Iesu deprecor te per illū sāguinē preciosū quē ꝓ nobis peccatoribꝰ effūdere dignatus es ī ara crucis, vt abiicias oēs ī iq̄tates meas, et ne despicias humiliꝰ te petentem

petentem, et hoc nomen tuum sanctissimum Iesum inuocantem. Hoc nomē Iesus, nomen dulce est: hoc nomen Iesus, nomen salutare. Quid enim est Iesus, nisi saluator? O bone Iesu qui me creasti et redemisti tuo precioso sāguine, ne permittas me dānari quem tu ex nihilo creasti. O bone Iesu ne perdat me iniquitas mea, quem fecit omnipotens bonitas tua O bone Iesu recognosce quod tuum est in me, et absterge quod alienū est a me. O bone Iesu miserere mei dum tempus est miserendi, ne perdas me in tempore tuitremendi

dispise me hūbly this requiryng. & vpon thy most holy name Jesus callyng This name Jesus is a swete name. This name Jesus is ỹ name of helth, For what is Jesus but a sauioure? O good Jesus that hast created me, and with thy most pretious blud redemed me, suffre me not to be damned whō thou hast made of naught O good Jesu let not my wickednesse destroye me, whō thy alinyghtie goodnes made and fourmed. O good Jesu reknowledge that is thine in me, and wype cleane awaye, that drayeth me frō the. O good Jesu when tyme of mercy is, haue mercy vpon me, neither cōfoūde

me

me not in the tyme of thy terrible iugemēt. O good Jesu, if I wretched sinner for my moost greuous offēces haue by thy very iustice deserued eternall paine, yet I appeale frō thy righteousnes, & sted fastly trust in thine ineffable mercy. I doubte not but thou wilt haue mercy vpō me like a mild father & merciful lorde. O good Jesu what profit is i my blud, sins I must descēde into corruptiō. Certainely they that be deade shal not magnifye ȳ, nor like wise al they ȳ go to hel. O moost merciful Jesu haue mercy vpon me. O moost swete Jesu, deliuer me. O moost meke Jesu, be vnto me comfortable. O Jesu

di iudicii. O bone Iesu: si merui miser peccator de vera tua iustitia pœnam æternam pro peccatis meis grauissimis tamen appello a tua iustitia vera ad tuam misericordiam ineffabilem, misereberis mei vt pius pater, et miserícors domin⁹. O bone Iesu quæ vtilitas in sanguine meo dū descendero in corruptionem? Non enim mortui laudabunt te, neq; omnes qui descendunt in infernum. O misericordissime Iesu: miserere mei. O dulcissime Iesu libera me. O piissime Iesu: propitius esto mihi peccatori. O Iesu

admit-

admitte me miserũ peccatorẽ inter numerũ electorũ tuorum. O Iesu salus ĩ te credentiũ miserere mei. O Iesu dulcis remissio omniũ peccatorum meorum. O Iesu fili virginis Mariæ infunde in me gratiã tuã sapientiam, charitatem, castitatẽ, & humilitatem, ac etiam in omnibus aduersitatibus meis sapientiam sanctã vt possim te perfecte diligere, et in te gloriari ac delectari in sęcula sęculorũ. Amẽ

accept me a wretched sinner, into the nũbre of thẽ that shalbe saued, O Iesu the helth of them that beleue in the, haue mercy vpon me, O swete Iesu, the forgeuenes of all my sinnes. O Iesu the sonne of the pure virgin Mari indue me with thy grace, wisedome, charitie, chastitie and humilitie, yea & stedfast pacience in al my aduersities, so ẏ I maye perfitely loue the, and in the be glorified, and haue my onely delyghte in the, world without ende. Am̃.

Precatio dicenda in hora mortis.

Domĩe Iesu, qui es vnica salus viuẽtium, vita æterna oĩm

¶ A prayer to be said at the houre of death.

O Lorde Iesu, whiche arte the only health of al men liuyng, & the euerlasting lyfe

like of them whiche dye in thy faith. I wretched sinner geue & submit my self wholy vnto thy most blessed will. And I beyng sure that the thyng cānot perishe, whiche is cōmitted vnto thi mercy: wyllyngly nowe I leaue this fraile and wicked fleshe in hope of the resurrectiō which in better wise shal restore it to me againe. I beseche the most merciful lord Iesu Christ, ẏ thou wilt by thy grace make strong mi solle against al temptations, & that thou wilt couer and defend me with the buckeler of thy mercy agaist al the assaultes of the deuil. I se and knowledge that there is in my selfe no helpe of saluation.

omnium in fide tua morientium. Ego miser peccator totum me tuæ sanctæ voluntati trado, et submitto, et cū certo confidam illud perire non posse, quod misericordiæ tuæ commēdatum est, voluntarie nūc fragilem et miserā carnem spe resurrectionis relīquo, quę longe melius mihi eam iterum restituet. Obsecro te misericordissime domīe Iesu Christe, vt gratia tua animā meā contra oēs tentationes corrobores, & vt scuto mīæ tuæ contra omnes insultus diaboli tegas, et munias. Video, et agnosco nullā ī me spē salutis: sed omnem spē, et fiduciā

in

In tua miſericordi
bonitate colloco.
Nulla merita, nul=
la bona opera ha=
beo, quę coram te
exponere poſſim:
peccatorū vero &
flagitioſorum ſce=
lerum, oh magnam
cerno vim, ſed mi=
ſericordia tua ſpe=
ro me in illorum eſ=
ſe numero, quibus
tu nō ſputabis pec=
cata, ſed pro iuſtis
habebis & pro hęre
dibus vitę ęternę.
Tu miſericors mea
cauſa natus, mea
cauſa famē, ſitim
q; perpeſſus es, mea
cauſa concionatus
es, docuiſti, precat⁹
es, ieiunaſti, mea cau
ſa omnia opera bo=
na operatus es, mea
cauſa grauiſſimas poe
nas, tom. crucē ſuſti
nuiſti

uation, but all my confi=
dence, hope, & truſt is in
thy moſt mercyful goodd=
nes, I haue no merites
nor good workes whiche
I may alledge before the
Of ſinnes & euil workes,
(alas) I ſe a great heape,
but thorough thy mercy
I truſt to be in ꝑ nūbre of
them, to whom thou wylt
not impute their ſynnes,
but take and accepte for
righteous & iuſt, & to be
inheritours of euerlaſting
life. Thou merciful lorde
werte borne for my ſake:
Thou diddeſt ſuffer both
hunger and thirſt for my
ſake, thou diddeſt preache
and teache, thou diddeſt
pray and faſt for my ſake:
thou diddeſt al good wor
kes & deedes for my ſake,

thou

thou sufferedst most grevous paines & torments for my sake. And finally thou gauest thy most precious bodi to dye, and thi blud to be shed on ỹ crosse for my sake. Nowe moost mercifull sauiour, let all these thynges profite me, whiche thou freely hast geuen me, that hast geuē thi selfe for me: let thy blud clense, & washe away the spottes & foulnes of my synnes. Let thy righteousnes hide and couer mi vnrighteousnes. Let the merites of thy passyon and blud be the satisfaction for my synnes. Geue me Lorde thy grace that my faith and saluation in thy blud wauer not in me, but euer be firme and con-

nuisti, mea causa prȩciosissimum cor pus interficiēdum, sanguinemq; tuum profundendum in cruce dedisti. Nunc vero misericordissime seruator, omnia hęc prosint mihi quæ tu gratis donasti mihi, qui pro me teipsum donasti, sanguis tuus omnium peccatorum meorū sordes, maculasq; diluat: iustitia tua meam iniustitiam tegat & occultet; merita passionis sangui nisq; tui, sint peccatorum meorum satisfactio. Da mihi domine gratiam tuam vt fides mea salusq; in sanguine tuo in me non vacillet sed firma semper, stabilis

stabilisq; sit, vt spes misericordiæ tuæ vitæq; eternæ nunq̃ in me deficiant: vt charitas ſme nũq̃ frigescat: vt infirmitas deniq; carnis meę timore mortis non superetur. Concede mihi misericors seruator, vt vbi mors octos corpori concluserit, oculi tamen mentis ꝑpetuo in te intueãtur: vt cum mors lĩguę sermonisq; vsũ preripuerit: cor tamen ad te clamet, et vociferetur, In manus tuas domine cõmendo spiritum meum. Domine Iesu accipe spiritum meum. Amen.

constant, that the hope of thy mercy and life euerlastyng neuer decay in me, that charite wax not cold in me: finally, ẏ the wekenes of my fleshe be not ouercome with the feare of death. Graũt me merciful sauiour, that when death hath shut vp the eyes of my bodi, yet that the eyes of my solle may styll beholde and loke vpon the, that when dethe hath taken awaye the vse of my tong & speche, yet that my heart may cri & say vnto the In manus tuas domĩe cõmẽdo spiritum meum, that is to say: O lorde, into thy hãdes I geue and cõmit my solle. Dñe Iesu accipe spiritũ meum. Lorde Iesu receiue my soule vnto the. Amen.

Gene

A gene

not pure frō theft, nor frō adoultry, nor from false witnes bearing, but haue in myne heart and minde wyshed and desired my neighours goodes and thinges. I haue folowed the great prince of this worlde Satan (whiche hath bene a lier euen frō the beginnyng) in cōcupiscence of the fleih, in pride of liuyng, in lying, in disceitfulnes, in lechery, in hatred and also enuy, in backebityng, in dispayre, and also i misbeleke. My fiue wittes haue I foully misused & spent, in hearyng, seyng, smellyng, tastyng & also feling, which thou hast geue me to vse vnto thy honor & glory, & also to the edificatiō and

to integer sum, nec ab adulterio, nec a falso testimonio, sed corde atq; animo res bonaq; proximi appetiui. Magnum mundi huius principem Satanā, qui ab initio mendax fuit, sequutus sum, partim concupiscētia carnis, partim superbia vitæ, partim mentiendo, imposturis, libidine, odio, inuidia, obtrectatione, diffidentia, incredulitate, quinq; sensibus meis turpiter abusus sum, audiendo, videndo, olfaciendo, gustando, tangendo, quę omnia mihi vtēda ad hon[illegible] gloriamq; tu[illegible] ędificationē [illegible]

tatēq; proximi dederas, sed quomodocūq; tādē diuinā maiestatem tuā offenderim, & contra ęternam maiestatē tuam peccaueri, nemo enī perfecte peccata sua cognoscit (vt propheta testatur) siue id inter diu noctuve feceri, immo a pueritia vsq; ad hunc diē, siue id verbo, opere, cogitatione, palā clanculūve designaueri misericordissime deus me⁹ penitet me illius absimo etiam pectore, immo vero anima mea prę dolore languet misericordissime pater, non me millies plus dolere q̄ doleo, veruntamen vt significatio aliqua penitentiæ eluceat, quā q̄ omnium corda satis

profite of my neighbour. But in what maner soeuer that I haue offended and synned against thy eternal maiesty (for no mā knoweth thoroughly his synnes as the prophete witnesseth) whether it hath bene by dai or els by night, yea, euen from my childhode vnto this day, were it in wordes, workes or thoughtes secretely or openly: O my mercyfull God, I am sory for it, euē from the very botome of my heart, yea, & my solle mourneth for sorow most mercyfull father, that I am not a thousand times sorier then I am. Howbeit, in token of great repētaūce (though all heartes be and wen well ynoughe vnto

vnto the) I do knocke & stryke my breast and saye in bitternes of heart and soule: Lorde God father haue mercy, lorde GOD sonne haue mercye, lorde god holy gost haue mercy Spare me of thy infinite mercy dere lord now, & al the dayes of my life, and let me haue part of thyne aboũdant grace, so as I may chaũge my sinnefull life, and put out of me the olde man with al his euil concupiscence, & also that I maye dye vnto ỹ world and that the worlde maye be vnto me a Crosse, & so go furth into a newe life. Strengthen me (O lord) in a true hũble hart, i perfite loue, hope & trust in ỹ

satis tibi sint cognita, pulso, feriocq; pectus meum, & in amaritudine cordis animecq; meę dico: domine deus pater miserere, domine deus spiritus sãcte miserere pro infinita misericordia tua benignissime domine parce mihi & nunc, & omnes dies vitę meę & abũdantem gratiam tuã impertę mihi, vt impiam viram, cõmutem, & veterem hominẽ ac omnem malã concupiscentiam deponã, vt mũdo moriar, & mundus mihi crux sit, vt in nona vita progrediar. Corrobora me dñe in vera humilitate cordis, perfectoq; amore, spe, & fiducia tui,

Da animæ meæ gratiam, vt te vnū desiderem, in te vno gaudeam & acquiescam, vt omnia repudiem, deseramq; vanam huius mundi fiduciam, vt me tu fidele seruo media nocte mortis meæ paratum inuenias, quę subito me de improuiso quasi fur adorietur. Esto mihi illo necessitatis rempore domine turris fortitudinis, locus refugii, defensator deus precipue contra faciē diaboli, qui quasi leo rugiens tū maxime paratus ad me deuorandum erit: & contra desperationem quę tū omnibus modis vexabit me. Consolatio tua adhęrescat mihi

Geue my soule the grace to desire the onely, ty the onely to reioyce & repose my selfe, and that I may vtterly renounce and forsake the vaine affiaūce of this worlde so that thou mayst finde me redy with the good seruaunt in the midnight of my deathe, which shal sodenly steale vpō me like a theefe ere I be aware. Be thou vnto me at the time of my deth (o lord) a towre of strēgth a place of refuge, and a defensible God, namely against the face of the fend who like a rorying Lyon shalbe then most redy to deuoure me, and against desperation, whiche then shalbe busye to greue me, Let then thi cōfort cleaue fast

fast vnto me, thy mercye kepe me, and thy grace gyde me. Fetche then a=gaine, lorde God the fa=ther, that whiche thy pu=issant might hath shapen fetche then againe Lorde sonne, ỹ whiche thou hast so wisely gouerned and bought with thi precious blud. Take againe then lorde holy goste, that whi=che thou hast kept & pre=serued so lowingly in this region of synne and vale of misery, iiii. persons and one very God, vnto whō be praise and honoure for euer and euer. Amen.

mihi, misericordia tua custodiat me, gratia tua gubernet me. Reduc me, do=mine deus pater, quem magna potē=tia tua formauit: re duc, domine fili quē tam prudenter gu=bernasti, & precio=so sanguine tuo re=demisti: reduc, domi ne spiritus sancte, quē tam amāter cu stodiuisti, & conser uauisti in hac regio ne mortis & valle miserię, tres perso=ne, & vn⁹ vere deus cui laus & honor ad omnem ęternita tem. Amen.

¶ A prayer against the deuill.

IEsu christ (oure lord) whiche by the mouthe of ỹ holy apostle s. v.v. Peter,

Precatio contra diabolum.

DOmine Iesu Chrē qui per os sancti Pe=tri apostoli veris=

veriſſime dixeras, aduerſarium noſtrũ diabolum quaſi leonem rugientem circuire querentẽ quẽ deuoret, operoſus enim eſt & impetuoſus, & irrumpit in nos ita, vt niſi tu adiuues facile deceperit nos aſtutia ſua, interuerterit nos potentia, & crudelitate ſua diſcerpſerit nos, quodſi tu ſemel qui illum ſuperaueras, vel eminus apparueris facile illum perterre facies, & vnico aſpectu in fugã conuertes, dignare domine in defenſionem tuã nos recipere infantes ad [illegible] imbecillos, debiles, impeditos ne [illegible] petuoſa, crudeliſq; beſtia nos diſcer[illegible] ac diſ[illegible] p[illegible] bis ſerim[illegible] in [illegible] pug[illegible]

moſt truely dyddeſt ſaye, that our aduerſary the deuil goeth about lyke a roryng Lyon, ſekyng whõ he may deuour: he is buſi and fyerce, & breaketh in vpõ vs, ſo ẏ if thou helpe not, he wyl ſoone deceyue vs, with his crafte ouerturne vs, with his might & with his cruelnes teare vs in peces. But if thou whiche haſt vanquiſſhed hym, wilt appere, but as it were a far of, thou wilt make him afrayd, & with thy onely loke put him to flight. Vouchesafe o lord, to receyue vs into thy garde, beyng but infãtes weke, feble and vnſkilful leſt the fierce & cruel beaſt all to teare vs. We beare [illegible]ore vs and ſhew furth

in

in this our fight ỹ crosse thy banner, the crosse thy triumph & victory, that our enemi mai wel know that we do oure busynes by thy coũsaile, ayde, and strength: To the be glory for euer, Amen.

¶ For the desire of the life to come,

THys my bodye is the derke & filthi pryson of ỹ soule, this world is an exile and banishement: this life is care & misery, but where thou rat (O lorde) there is the very coũtrey of libertie, & euerlastyng blessednes. Stirre our mides nowe & then, to remẽber so great felicite: pour into oure heartes a desire of suche precious thinges and

pugna nostra crucẽ vexillũ tuũ, crucẽ, trisphũ tuum, crucem, victoriã tuã, vt inimicus noster certo intelligat nos tuo cõsilio, auxilio, presidio, nr̃as res gerere. Tibi gloria ad ęternitatem. Amen.

Pro alterius vitæ cupiditate.

ANimę obscurus teter ęq; carcer hoc corpus est, exiliũ quasi, & amandatio hic mũdus, cura tãtũ & miseria vita nr̃a est, vbi tu es dñe ibi vera pãtria, libertas, sẽpiterna fœlicitas. Exita interim mentes nr̃as ad tãtã fœlicitatẽ animo repetendã. Affũde cordibus nr̃is precios arũ & expetendarũ rerũ oium cupiditatẽ

da

[illegible] nostris [illegible] & concede, vt aliquem gustum æternarum fœlicitatum habeamus, vt res humanæ omnes sordidæ nauseabundæque videantur, quas nunc tam laboriose inquirimus, tam cupide cōplectimur tam firmiter retinemus, vt has acerbas inquinatasq; res fugiamus & repudiemus, dulcedinem consuetudinis tuæ ardenter concupiscamus, qua bonitas oīs cōtinetur. Tibi gloria ad æternitatem, Amē.

FINIS.

and of al thinges most to be destred, geue quietnes vnto our mynde, & graunt that we maye haue some tast of ye euerlastig ioyes wherby these thynges of the worlde may seme filthy, & to be so lothful vnto vs, whiche we seke for so ernestly, and embrace so gredely, and retaine so surely, that we may refuse and dispise these bitter & filthy thinges, and most feruētly desire the swetnes of thy familiaritie, in the which al goodnes in conteined: To the be glory for euer. Amen.

25 MA 55

The ende of the Primer.